

APRIL 2009

SALVATIONIST.CA



COMMUNICATING PASSION AND MISSION

Canada and Bermuda



**In spite of the nails...
He is Risen**

Life Interrupted
*Where is God in
the midst of tragedy?*

**The General's
Easter Message**

The Long Goodbye
When a loved one has Alzheimer's



CANADIAN STAFF BAND 40th ANNIVERSARY FESTIVAL



with Guest Compère

**COLONEL
ROBERT
REDHEAD**

*Canadian Staff Bandmaster
(1976–1985)*

Saturday, May 30, 2009 7:30 p.m.
Scarborough Citadel
2021 Lawrence Ave. E, Toronto

\$15 Tickets available at the door
or by calling 416 422 6108



Giving
Hope
Today

Salvationist is a monthly publication of The Salvation Army Canada and Bermuda Territory. Shaw Clifton, General; Commissioner William W. Francis, territorial commander; Major Jim Champ, editor-in-chief; Geoff Moulton, assistant editor-in-chief (416-422-6226); John McAlister, senior editor (416-467-3185);

Major Max Sturge (416-422-6116), associate editor; Timothy Cheng, art director; Pamela Richardson, production and distribution co-ordinator; Major Brenda Critch, Clint Houlbrook, Ken Ramstead, Captain Kim Walter, contributors.

Agreement No. 40064794, ISSN 1718-5769 Member, The Canadian Church Press. All Scripture references from the Holy Bible, *Today's New International Version (TNIV)* © 2001, 2005 International Bible Society. Used by permission of International Bible Society.

All rights reserved worldwide. All articles are copyright The Salvation Army Canada and Bermuda Territory and can be reprinted only with written permission.

Subscriptions: Annual: Canada \$30 (includes GST); U.S. \$36; foreign \$41. Available from: The Salvation Army, 2 Overlea Blvd, Toronto ON M4H 1P4. Phone: 416-422-6112; fax: 416-422-6120; e-mail: circulation@can.salvationarmy.org. **Advertising:** Enquire by e-mail for rates at circulation@can.salvationarmy.org. **News, Events and**

Submissions: Editorial lead time is seven weeks prior to an issue's publication date. No responsibility is assumed to publish, preserve or return unsolicited material. Write to salvationist@can.salvationarmy.org or Salvationist, 2 Overlea Blvd, Toronto ON M4H 1P4.

Mission: The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world. *Salvationist* informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda.

Departments

6 Around the Territory

7 Did You Know?

16 Personal Reflections

A Hideous Cross
by Commissioner William W. Francis

17 Officer Insight

The Dual Covenant
by Major Beverly Ivany

19 Wildfire

When I Survey the Wondrous Cross
by Clint Houlbrook

20 Talking It Over

Ethical Eating
by Captain Amy Reardon and Dr. James Read

22 Couple Care

"And the Two Shall Be One ..."
by Major Bob Armstrong

26 Celebrate Community

Enrolment and recognition, tribute, gazette, calendar

28 Just Between Us

Toxic Personalities
by Major Kathie Chiu

29 Book Review

Resources

31 PrayerZone

2009 Prayer Diary

Features

4 Very Early in the Morning

Calvary was a beginning, not an ending
by General Shaw Clifton

8 Ministry of Presence

Salvation Army hospital chaplains bring God's love and compassion to families in crisis Interview by John McAlister

11 The Long Goodbye

A pastor reflects on his mother's struggle with Alzheimer's disease by Major Brian Bishop

12 Life Interrupted

Where is God in the midst of tragedy?
by Major Brian Armstrong

14 Good Mourning

Dealing with loss can be a rollercoaster ride. Embracing the grieving process can help you address the pain
by Major Robyn Smartt

18 A Grief Observed

In times of loss, don't underestimate the value of friends or family
by Captain Margaret McLeod

23 Curbing Prostitution

Saskatoon school breaks the cycle one "john" at a time
by Ken Ramstead

24 Blood and Fire Brass

Heavenly music with youthful enthusiasm
by Captain Kim Walter

30 Have Your Say

Fill out our *Salvationist* magazine survey



8

Faith & Friends



Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone

who needs to hear about Christ's life-changing power. You'll both be glad you did.

Accompanying Others

The longer we live, the more we come to understand that bad things in life happen, even to good people. No one is immune to personal tragedy. No one knows this better than our Salvation Army hospital chaplains who daily minister to patients and families in the midst of pain and sorrow.

In this issue, we hear from three of our chaplains who offer insight and counsel on the topic of death and grief. They've come to recognize that

pat answers to life's problems lack authenticity and fail to bring hope to those desperate for comfort and spiritual healing.

It is with good reason that we explore this theme during Easter. Even as we focus on the horror of the cross, Christ's Resurrection offers us hope for restoration. It is the foundation upon which we stand when life seems bleak and unfair. By trusting in the Light of the world, we can accompany others as they journey through the valley of darkness.

Major Jim Champ, Editor-In-Chief

Very Early in the Morning

General Shaw Clifton describes how Calvary was a beginning, not an ending



The early morning is a strange time. It can be filled with positive expectation or deep apprehension. How are you, early in the morning?

The 15th chapter of Mark's Gospel opens with the words, "Very early in the morning," and then goes on to tell us what took place in those history-splitting pre-dawn moments. The Son of God, the Lord Jesus Christ, had been arrested in the night by Jerusalem temple guards who had known where to find him because his close friend and follower, Judas, had betrayed him for 30 pieces of silver. His yet more trusted friend, Peter, had openly denied even knowing him. The high priest in Jerusalem questioned Jesus in public and judicial condemnation soon followed.

"Very early in the morning," Jesus, your Saviour and mine, was handed over to the Roman occupying forces, for final judgment. The governor, Pilate, interrogated Jesus but could extract no replies. Jesus was like an innocent, defenceless lamb led to the slaughter. By this stage he did not even open his mouth to speak. Urged on by the early morning crowd, Pilate delivered Jesus to the executioners. To curry favour with the subjugated but volatile citizens, the governor then released from prison a known killer, their compatriot, Barabbas.

All of this "early morning" action was but a precursor to Golgotha, the place where Jesus would die. They mocked and abused him first. They thrust a crown made of long thorny spikes onto his sacred forehead. They offered him sarcastic homage. Then came history's most tragic, poignant walk—all the way, outside the city walls, to Golgotha on Calvary hill. There, with two common thieves, Jesus was put to death by crucifixion, a cruel and exceptional punishment by today's standards. They hammered nails into his hands and feet, then raised him up on the cross to

hang in slow suffocation as his body slumped downward. At the very end, six hours later, he muttered words to his Father in Heaven asking forgiveness for his persecutors.

"Very early in the morning" is a good time to ponder these events. Jesus himself was accustomed to rising early in the morning to seek out the presence and the face of God the Father.

Pre-dawn, for some, is a time for dubious deeds. It was like that for the arresting guards and their masters. It was as though their plotting needed to be done in secret and completed in a hurry. The goodness of Jesus was to them a threat, not a blessing.

How do you see it all? In the stillness and objectivity that come "very early in the morning," how does it all look to you? Do the events of that night and the next day, as recorded in the Scriptures, arouse your emotions? Do you feel the ugliness and injustice of it? Do you feel the tragedy and pity of it? Yet at the same time there is another dimension to our responses, a subtle sense of gratitude that it happened, a growing sensation deep within, witnessing to our personal realization that Jesus knew exactly what he was doing. He faced it all with determination—for our sakes! It was all out of holy love for the fallen human race!

"Very early in the morning" we begin to see also the growing light of a new dawn. It is the glow of the Resurrection morning and the empty tomb. Calvary was a beginning, not an ending!

It is good to come to Calvary early in the morning. It is always good to come to the Lord early in the day, each and every day. Now, our risen and ascended Lord awaits our approach, and a smile of loving approval comes early to his face. I pray that his smile and his forgiveness may rest upon each one of us this Good Friday and this Easter Day. **S**

*Jesus knew
exactly what he
was doing.
He faced it
all with
determination—
for our sakes!*



*General Shaw Clifton
leads The Salvation Army's
work in 117 countries
around the world*

Yellowknife Women's Ministries Make Community Connections

New initiatives in Yellowknife are having a positive impact in the Army and in the community. Under the leadership of Major Jo Sobool, associate executive director, Yellowknife Resource Centre, Hands of God, a music group that communicates through sign language, has been taking part in ministry opportunities at a local nursing home, a community church service, as well as at the Yellowknife Corps. "There are 11 people in the group," explains Major Sobool. "It has become a real ministry, both to those involved and to the people who see the performance."

The women have also started a group for making cards and scrapbooks. They meet regularly and sell the cards they make.

The proceeds help to sponsor a child through the Army's child sponsorship program.

In the midst of the busyness of working and involvement in community ministries, the women also take time to connect with each other in fellowship. "We try to do dinner out on a regular basis," says Major Sobool. It is a good time for the group to become re-



Yellowknife's Hands of God signing group in action

energized for all of the work they do for their community.

Barbecue Aids Homeless in Saint John, N.B.

Volunteers in Saint John, N.B., participated in events marking National Homelessness Awareness Day in January. Local high schools held food drives and raised money for the Salvation Army food bank through a community barbecue. Karen Powell, support services supervisor, Booth residential services, says, "The food from one school filled our minivan three times." Some of the food collected was shared with another community agency that also caters to those in need.



Volunteers help collect donations to benefit the Army food bank

Keep us informed about what's happening across the territory. Send us your news and photos highlighting the various ways The Salvation Army is living out its mission and values in your community. In addition to selected items that appear in print, other news stories are posted regularly on our website, Salvationist.ca, so please send all your material as soon as possible after the event. Photos are acceptable in JPEG or TIFF format, minimum 300 ppi preferred. E-mail us at Salvationist@can.salvationarmy.org or write to us at *Salvationist*, 2 Overlea Blvd, Toronto ON M4H 1P4. Help us celebrate what is happening in your corps!

New Minivan Donated in Guelph, Ont.

Just as the Christmas rush was coming into full swing in November, the Army's program van in Guelph, Ont., was stolen and vandalized beyond repair. This could have made the pickup and delivery of toys and food a very difficult task, but when the Army approached Toyota Motor Manufacturing Canada, Inc. about obtaining a vehicle on loan, the response was more than anticipated. Instead of a loaner, Toyota donated a minivan to The Salvation Army in Guelph. The gift was an answer to prayer and is greatly appreciated by the community and family services ministry team.



Ray Tanguay, president of Toyota Motor Manufacturing Canada, Inc., presents the keys to a new minivan to Mjr Wilbert Abbott, CO, while Beverleigh Broughton, CFS director, looks on

Youth Justice League Takes Off in Toronto



Young people gather to become more involved in social justice issues

More than 100 young people gathered at Ontario Central-East Divisional Headquarters in January to indulge in fair-trade chocolate fondue and fruit, enjoy fellowship, and learn about the world's modern-day slaves and what can be done to free them. Participants were introduced to some of the Army's social justice ministries and learned how they could become involved.

Part of the evening was spent exploring what Scripture says about social justice and hearing how children are enslaved around the world. In Africa, for example, children as young as five are taken from their homes to pick cocoa beans. They are not paid in order to increase the profits of the owners.

UNICEF estimates that more than

150 million children, aged five to 14, are involved in child labour around the world. Their tasks can include working in mines, on farms where dangerous pesticides are used, in sweatshops and in domestic situations where they are vulnerable to abuse.

The Army young people were moved to pray for those who face injustice around the world. Many committed themselves to change their consumer practices and become more proactive in encouraging local businesses to include fair-trade products in their selection. The youth justice league plans further events, such as a movie night, fundraising projects and increased involvement in advocacy. They are passionate about stepping out in faith and speaking out against the tragedy of human trafficking.

Jungle Tim Swings Into *Edge for Kids*

Tim Cooley, a.k.a. "Jungle Tim," a biologist at the Ontario Science Centre (OSC), Toronto, has joined the roster of guest contributors to *Edge for Kids*. He will contribute fascinating science facts, particularly on exotic animals that live in rainforests around the world.

Tim has been with the OSC for 13 years and specializes in the rainforest exhibit. A committed Christian with a passion for science, he says, "I believe in the one Being who is in charge and who got things started."

Tim takes his enthusiasm beyond the walls of the OSC, visiting schools, churches and daycare centres with some of the animals he cares for. "Not everyone can come to the Science Centre, so I take what I can of the Science Centre to them."

Edge for Kids is pleased to welcome Tim as a guest contributor and looks forward to hearing from him regularly.



"Jungle Tim" in action at the Ontario Science Centre

Did you know ...

... Comr Dudley Coles has written a book of memoirs entitled *Leap of Faith*? He relates his experiences as a Salvation Army officer, particularly his 20 years in South Asia, and recounts his pre-officership years aboard a British warship and as an airman during the Second World War

... 18 members of the Conception Bay South, N.L., Leo Club travelled to Zimbabwe to participate in a building project at the Army's Tshelanyemba Hospital? Inspired by fellow Newfoundlander Mjr (Dr.) Dawn House, who served there as chief medical

officer for 14 years, the group helped to build a three-unit nurses' residence. They are raising money for a return trip this summer

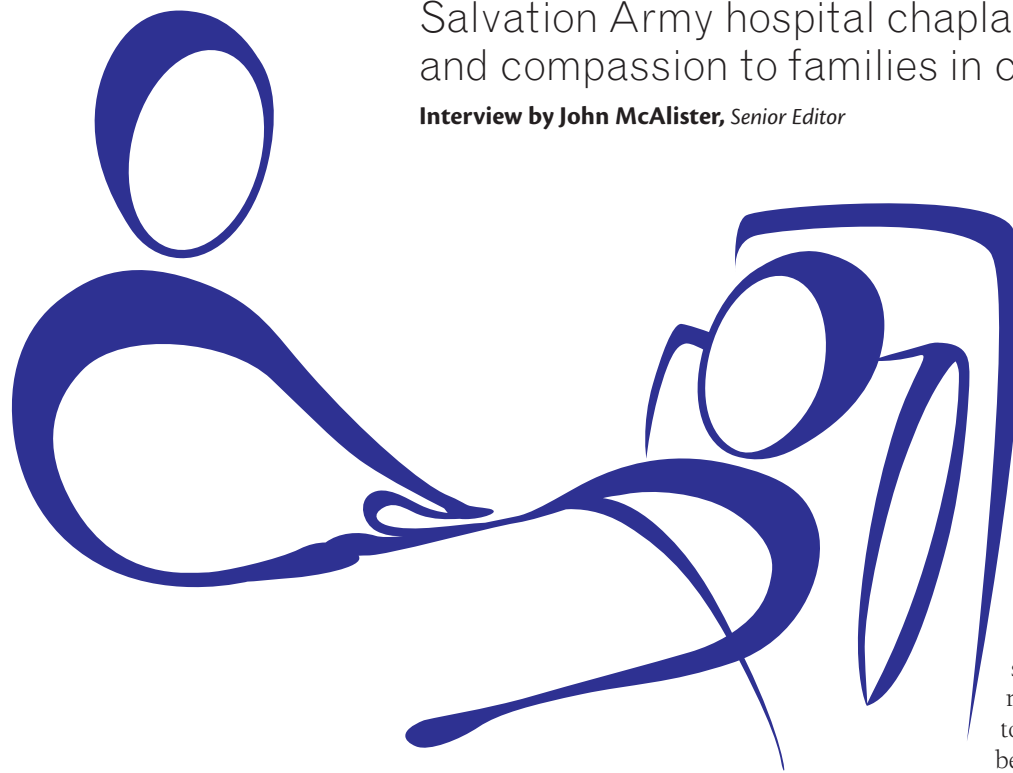
... in partnership with the Downtown Victoria Business Association (DVBA), The Salvation Army in Victoria is selling books of vouchers that can be given to the homeless rather than cash? Each coupon can be redeemed for a meal at the Army cafeteria and is available through the Army as well as the DVBA ... Canada has the longest coastline in the world? It measures 244,000 kilometres ... The Salvation Army in Belleville, Ont., has been attended by three persons of

note over the years? They include 2008 gold medal Olympian Brian Price, Order of the Founder recipient Bandmaster Jack Green, as well as the 11th international leader of The Salvation Army, General Arnold Brown ... this month, *Edge for Kids* magazine features the green basilisk, or "walking on water lizard," which can run on its hind legs for more than four metres on the surface of the water? This excellent swimmer and diver lives near lakes and rivers in southern Mexico and parts of South America. Share the wonder of God's creation with your children—give them *Edge for Kids*

Ministry of Presence

Salvation Army hospital chaplains bring God's love and compassion to families in crisis

Interview by John McAlister, Senior Editor



Salvation Army hospital chaplains meet people at their point of greatest need. Whether helping patients come to terms with their mortality, sharing difficult news with family members or supporting people in their time of loss, chaplains are no strangers to grief and death. *Salvationist* recently spoke to three Salvation Army chaplains about their ministry.

Major Barbara Champ is the director of spiritual and religious care at Toronto's Scarborough Hospital, Captain Brenda Hammond is the director of spiritual care at Toronto Grace Health Centre and Major Roy Dueck is a chaplain at Winnipeg Grace General Hospital.

How do you prepare yourself to support those who are dying or those who have lost, or are about to lose, a loved one?

Champ: As a chaplain, it is important to understand my own view of death and why I react the way I do. My own experiences will influence the way I respond to others. It's also important to have an understanding of other people's cultures and traditions. It's not about how I think they need to be supported, or how I personally would like to be cared for, but rather trying to understand their backgrounds and being able to minister to them in light of that. Of course, I also pray that God will use me to reflect his love and compassion.

Dueck: I try to focus solely on their situation and enter into it. I often whisper the prayer, "Christ to me, Christ to them." I want to be the presence of Christ and visit them with his compassion.

Hammond: We wear a mantle of God to the patients and families when we come to the bedside. In the moment, I'll often ask God to direct me and give me his words

to say. I try to stay connected to Christ and allow the Spirit within me to guide my response.

What unique challenges or situations do you face in your particular area of chaplaincy?

Dueck: In the hospice setting, there is little hope of improvement or recovery. It sounds harsh, but the hospice is a place where people die. The residents are generally aware when someone is suddenly missing. The death of others is always a reminder of their own future. I have to be aware that the people I visit will be sensitive to that.

Champ: In our hospital, one of the most difficult situations we encounter is sudden death. Our emergency department receives many accident victims whose injuries result in death. They might have been sitting with their family at breakfast, and then by lunchtime, they are gone. It's challenging to meet with their families in these tragic and unexpected situations.

We also deal with the challenge of multi-faith and multi-cultural ministry. We do our best to give everyone the support they need. It is a challenge as a strong Christian not to proselytize. We have to find the right balance between effectively supporting people of other faiths and at the same time remaining true to our Christian beliefs.

Hammond: We are functioning now in a second-generation unchurched society. Often people do not have a spiritual frame of reference for what's happening to them. Sometimes, if a patient is struggling, the

nurse may suggest that it would be helpful for him to see a chaplain. The patient may respond by saying, "I'm not religious. I just can't figure out what my life is all about. I'm scared and I don't know what's going to happen next." There's a disconnect here, as these are spiritual questions. Bridging that gap is definitely an area that we have to work at.

What do you wish people were more aware of when it comes to grief and death?

Hammond: When people are dying, often everything that they have been hiding or suppressing comes out. People are not at their best. If they drink, they will drink more. If they take drugs, they will take more. If they fight, they will fight more. When a loved one is dying, that is when you want to be a family. But how we live is how we die, so unless people learn how to deal with their issues, they will surface at the most difficult of times. When people take that stuff out from under the table, sort it through and keep working at it, it helps them have a better life and a better death.

Champ: I work frequently in the area of perinatal loss, which includes miscarriages, stillbirths and neonatal death. I wish that people would realize that this kind of loss is as great as the death of any child. There is so much more that could be done by churches and families to give support to those who have had miscarriages. Unfortunately, people often say things like, "Well, at least it was only a miscarriage and you didn't get to know the child." From the moment of conception, parents start bonding with the child and have hopes and dreams for him. We shouldn't try to minimize their grief. Through our presence we can show how much we love and care for them. We can bring meals to the home, help with small chores and offer to do specific things for or with them.

Dueck: When supporting those who are grieving, we should realize that our presence is most important. People should avoid too much talking, especially just to fill silent spaces. Avoid jumping in with clichés or pat answers. When appropriate, physical touch is a powerful communicator.

Can you give an example where God has worked to bring comfort, spiritual healing and peace?

Champ: Recently I was working with a couple who were expecting twins. When the family received the news that one of the twins was dying, the mother became extremely upset. One of our chaplains went to the couple. As the chaplain worked with her, the mother calmed down and there was a lot of prayer in that situation. When I spoke with the mother the next day, she said that she wouldn't have made it through the night if the chaplain hadn't been there and been praying with her. I visited with her every day for a week, and it was through prayer that we were able to give her the support she needed. A week later she delivered and lost both babies. A chaplain was there to bring God's love and comfort to this woman and her family. I truly believe that it was God who helped, and still helps, this couple work through the grief of losing those children. She will remain in contact with us and we will continue to give her prayerful support.

Hammond: I was involved with a patient who was agitated and overwhelmed. His family was equally in shock. When I was brought in, it was clear that it wasn't pos-

sible to bring peace to the situation. They couldn't say goodbye to their father and then the patient slipped into unconsciousness. We thought it would only be a matter of time before he died. The family conducted a death-bed vigil and then three days later, the patient woke up. His countenance had changed, and he was at rest and at peace. He had met his God and was able to verbalize this to his family. He said to them, "Everything is going to be OK." I believe that God worked in a situation where we couldn't and prepared the family for the loss they were experiencing. He intervened and brought peace and stability to them.

Dueck: A 25-year-old man was killed in a snowmobile accident. He was brought into the hospital and as his family members arrived, none of them knew in advance that he had died from his injuries. I was called in to meet with them. I felt awkward and uncertain of how to respond or help. When his family left, they thanked me warmly for my assistance. It touched me that we can be of considerable support just through the ministry of presence.

How do you approach people from different religions or cultural backgrounds?

Champ: I approach them as one of God's children and try to meet their needs in a spiritual way. The ministry of presence is so important. Just being there in the spirit of God, showing love and compassion, is a great ministry. I try to treat individuals in the same way as I would want to be treated if I was a Christian patient being visited by a chaplain of another faith. I treat them with respect, support them in their own spiritual journey and do not take advantage of the fact that they are in a very vulnerable position. I do what I can to support them in their own faith. I try to find a spiritual leader from their own religion and, when applicable, someone who speaks their language. Often those people aren't available, so I will support them as best I can. As part of that support I will tell them that I am a Christian and ask them if I can pray with them. More often than not, they will say yes.

Hammond: Once people are assured that their culture and faith will be respected, they are open to having a chaplain present. They are in crisis and want someone to journey with them. Through the Spirit, we are able to connect on a deep level and all

*We shouldn't try to
minimize their grief.
Through our presence we
can show how much we
love and care for them*



those worldly boundaries of religion and culture can be overcome. I often say, "How can I help you in your journey?" After this, they usually permit me to be present with them during their time of despair.

Dueck: I make it clear that I am a Christian, but mention that I am there to offer support and encouragement regardless of their religious background. I try to establish an attitude of respect and take an interest in their story and perspective. I met with a patient who was a Jehovah's Witness. Although initially wary of my presence, his family became more responsive when we discovered that we had all previously lived in the developing world. Through shared stories, we made a connection and they became open to me speaking to their son and praying with them. When I meet with people, I pray for an open door to speak about spiritual matters. As an officer, my purpose is to preach the gospel of Jesus Christ, so I always pray that God will open that door.

What are the biggest challenges that families face when a loved one dies?

Champ: Initially, the greatest challenges are loneliness and fear. If it's a spouse, it feels like a part of their own body has been taken away. They can't imagine life without their partner. If they're young, they may have children to think about. There may be concerns about income. There are also tremendous emotions that emerge when families grieve, such as guilt. We often hear people say, "If only I had brought him to the hospital sooner" or "If only I had done something." Anger is also very common. And there are all sorts of legal and financial affairs to be worked through, which can be difficult for families.

Hammond: People have a plan for their lives and like to have everything sorted out in their schedules. But nothing can prepare us for the death of a loved one, even for those who think they've prepared for it. Grieving isn't something you can schedule a week for and then expect to carry on.

Dueck: There are empty spaces in people's lives when a loved one dies. Their homes and routines are altered dramatically. They may have spent weeks or months visiting them and then these visits abruptly end. Their loved one is gone and they may be in a panic about what to do next. In some families, the greatest challenges centre on relationships. There is often guilt about unresolved issues, things left undone and words unsaid.

*People are shocked
by the number of
their friends and family
who pull away in their
time of loss*




How can the Church play a role in supporting people through the grieving process?

Hammond: I think people are shocked by the number of their friends and family who pull away in their time of loss. Churches can recognize and select gifted people in their congregations to support and love those who are grieving. As well, we can make use of technology and schedule reminders six months ahead in our planners to call, visit and connect. Holidays and special occasions are especially hard, so we can be intentional about supporting people during these times.

Dueck: We can offer grief support groups, perhaps even targeted to specific individuals, such as spouses, parents or youth. We can also intentionally include the grieving person in church life. A married person can suddenly become single, but where do they fit in? They're not part of a married couple but not exactly single either. We need to do better at making them feel welcome and valued.

Champ: I'd like to see churches with trained grief support workers. Although we are usually good at supporting people for the first month of loss, we tend to assume that the grieving process ends after that. It usually lasts a minimum of a year, but often lasts much longer. The person who is grieving needs continual support and encouragement. Everyone grieves differently, so we need to be sensitive to their needs. Always pray that God will help you show them the love of God and the love of man.

An extended version of this interview is available as an audio podcast on Salvationist.ca. 

DEGREE PROGRAMS

Behavioural Sciences
Psychology and Sociology

Humanities

English and Film
Religion
General Studies

Professional Studies

Social Work



BoothCollege

Booth:
Your future
starts now.

The Long Goodbye

A pastor reflects on his mother's struggle with Alzheimer's disease

by Major Brian Bishop

Corps Officer, Northridge Community Church, Newmarket, Ont.

In his 18 years as a corps officer, Major Brian Bishop has been responsible for the pastoral care of his congregations, supporting them in times of joy and sorrow. Major Bishop is no stranger to grief himself, facing the challenge of caring for a mother with Alzheimer's disease. In *Salvationist*, he reflects on lessons from his own grief journey.

In 2001, we began to witness small episodes where my

mother was disoriented and confused. In the middle of a week-long visit with us, we left her alone at our home for a few hours. When we returned, we noticed a police vehicle parked at our neighbour's house. My mother had gone outside with no knowledge of where we lived or who she was. Our neighbour generously brought my mother into her home and notified the police. This was the beginning of the emotional journey of fear,


panic and confusion we would experience. Following her visit, it was confirmed that she has Alzheimer's disease.

My mother's Alzheimer's disease is very aggressive. It quickly progressed so that frequent phone calls were replaced by confusion on how to use the phone. Any meaningful contact means traveling from Newmarket, Ont., to Hamilton, Ont., to visit her in person. For my wife, sisters and me, these moments are extremely difficult as my mother is no longer able to communicate. On each visit we talk and share as if our conversations are registering, although nothing other than babbling sounds are returned. We assure Mom of our love for her, reminisce about events from years ago and tell her what's currently happening in her family. It's difficult to carry on one-way conversations. It's disturbing that nothing can be done. I feel so helpless and it's perplexing to discern my mom's purpose for living.

When I see my mother, I have many questions. What is the purpose of her life at this moment? Why doesn't God just take her home? In all of this pain and anxiety, what is it God wants me to hear?

This hasn't created confusion or strife in my own relationship with God. It has caused me to grow more content with God's sovereignty and supremacy. I recognize that none of us are immune from disease or suffering, and that God is true to his promise to provide comfort and peace.

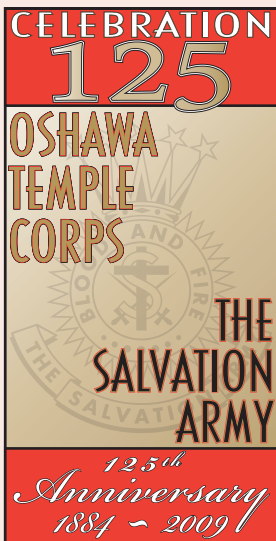
This time of grief has not only drawn our family together but fostered deeper relationships. My sisters reside in Stoney Creek, Ont., my family and I live in Newmarket, and we all have very busy lives. Visits with Mom offer greater opportunities for us to not only maintain contact but to genuinely love and care for one another. It's also provided occasions for my wife, Glenda, and me to minister to our family and speak of God's abundant grace and sustaining strength.

One day the call will come that Mom has left this earthly life, but the journey of grief will continue. The depth of it will change, but the loss of a loved one will always remain. This not only impacts me personally, but influences how I minister to others who are experiencing the journey of grief. 

Oshawa Temple 125th Anniversary

April 17-19

Led by Commissioners William W.
and Marilyn D. Francis



Friday 6 p.m.—Celebration Dinner (Tickets \$25)

7 p.m.—Youth Presentation

Saturday 7 p.m.—Celebration Program: Oshawa Temple History

Sunday 11 a.m.—Holiness Meeting and Soldier Enrolment (followed by luncheon and cutting of anniversary cake)

2 p.m.—Musical

Former officers, soldiers and friends are invited to attend or send greetings to 570 Thornton Road North, Oshawa ON L1J 6T6 or e-mail 125@oshawa-temple.org



Life Interrupted

Where is God in the midst of tragedy?

by Major Brian Armstrong
THQ Pastoral Services

It is with humility and trepidation that I write this article. Humility because I am still learning to make sense of tragedy and unexpected grief. Trepidation because I am aware of the enormous pain associated with the death of a loved one. A theological explanation may do more harm than good for those coping with loss.

Nevertheless, the problem of pain is one that we all struggle with. God's relationship to suffering is complicated and mysterious. For some reason he often seems remote in times of pain or crisis. Where does God fit into our tragedies? If God is all powerful and loves us, why do we have to suffer?

As I see it, there are three possible answers:

1. God caused the tragedy and the resulting grief for reasons known only to him.
2. God did not cause the suffering but allowed it to happen. This explanation is often followed by the argument that God will bring something good out of the tragedy.
3. God was not the cause of the tragedy, but rather the tragedy is a consequence of the fallen world in which we live.

Is God in Control?

The first two explanations—that God causes or allows suffering—stem from the desire to affirm God's sovereignty and absolute control of events. If we look to Scripture there is much to support this view. To suggest that God is not in control, or that things happen outside of God's control, sounds heretical. But why then doesn't he stop tragedy before it happens? Can God have absolute control on the one hand and allow freedom on the other? If we reconsider our definition of "control," perhaps we can understand the role played by free will.

We tend to think of control in terms of dictators who command unquestioning obedience or a master controller who flicks a switch to produce a programmed response. But what if God's control over us is more like the influence parents have over their children? We exercise authority over them and offer instruction based on our love for them. We teach them according to our own knowledge and experience because we have their best interest at heart. We give them all that they need, but ultimately, they must decide to follow our instructions or not.

Scripture often speaks of our connec-

tion to God in terms of a parent-child relationship. If this is the case, then human beings are susceptible to tragic experiences by the choices we make: the drunk driver who kills a child; the tax cheat who gets audited; the adulterer who faces divorce. Surely these "tragedies" were the result of human decision. God did not cause the tragedy. Did he simply allow them to happen so that he could teach us a lesson? What happens when bad behaviour goes unpunished? What about natural disasters such as tsunamis, hurricanes or earthquakes? What about systemic sin, such as poverty or damage to the environment? Who is to blame?

Groaning for Redemption

I'd like to suggest a third theological option. Not only do people make bad decisions intentionally or unintentionally with serious consequences, but many terrible tragedies are also the result of the power of sin that is at loose in the world. Sin is not just individual action, but a condition of our fallen planet. The Apostle Paul writes of our battle against the "powers of this dark world and against the spiritual forces of evil" (see Ephesians 6:12). We are not only the perpetrators of sin, but also the

victims of this degradation.

Does this mean that God is not in control? Absolutely not! He is the alpha and the omega, the beginning and the end. The Scriptures emphasize that God will see to it that goodness comes about in his appointed time. In the meantime, we must live as best we can in this world with the consequences of the fall of humankind and the freedom to choose good or evil.

I cannot accept that senseless tragedy and the accompanying grief is part of God's plan. To hold to this view one would have to conclude that from the beginning of time God determined that cancer would strike, a marriage would be destroyed, a loved one would be killed in a car accident. To suggest that God caused this or allowed it to happen for some greater good does not fit the character of the God of our salvation.

What, then, do we conclude about suffering? We live in a fallen world. The floodgate of sin and death was opened through the bad choice made by Adam and Eve. This has had eternal consequences, not only for humanity but for all of creation that has been groaning for redemption (see Romans 8:22). The perfect world of creation has also been affected by the consequences of sin and death and will

continue to suffer until the day when all will be restored.

Many years ago Rabbi Harold Kushner wrote a bestseller entitled *When Bad Things Happen to Good People*, the story of his discovery of where God fit into his son's progeria (rapid aging disease). The book is not titled "Why Bad Things Happen to Good People" but rather "When Bad Things ...". The title acknowledges that we live in a fallen world where the sun rises and sets and the rains fall on the just and the unjust (see Matthew 5:45).

*Although we walk
through the valley of the
shadow of death,
God is with us*

I'm in His Hands

Where is God in all of this? Where is God when bad things happen? God is with us. That's the mystery. That's the message from Genesis to Revelation. In life and in death, in sickness and in health, in war

and in peace, God says that "I am with you always" (see Matthew 28:20).

God often communicates to us in the person who journeys with us in our grief. We see him in the people who gather around to grieve with us so that we are not alone. Although we walk through the valley of the shadow of death, God is with us (see Psalm 23). And while God does not deliberately allow tragedy to bring about good—as though the ends somehow justify the means—by his unlimited grace, redemptive opportunities will often present themselves if we are open enough to see them.

Stanley Ditmer's beautiful chorus *I'm in His Hands* has brought a tremendous amount of comfort to people in uncertain times. But I must confess that I have difficulty singing these words because they give the impression that God somehow preplans tragedy. In fact, I privately change the words that say, "The days I cannot see have all been planned for me" to "The days I cannot see, you will be there for me." And the truth continues with, "His way is best, you see; I'm in his hands."

"For I hold you by your right hand—I, the Lord your God. And I say to you, 'Don't be afraid. I am here to help you'" (Isaiah 41:13 NLT). ☸



CANADA & BERMUDA TERRITORY COMMISSIONING 2009 "WITNESSES FOR CHRIST" SESSION

FRIDAY, JUNE 19TH

Officers' Councils - 1:30pm

"Among The Nations" Concert - 7:00pm

Toronto Centre for the Arts

SATURDAY, JUNE 20TH

Ordination & Commissioning Service - 7:00pm

Toronto Centre for the Arts

SUNDAY, JUNE 21ST

Worship Celebration & Cadets' Farewell - 10:30am

Scarborough Citadel

International Guests - Commissioners Ivan B. and Heather Lang, Australia

Canada and Bermuda Territorial Leaders - Commissioners William W. and Marilyn D. Francis

Supported by The Chief Secretary - Colonel Donald J. Copple and Colonel Ann R. Copple



Giving Hope Today

Complimentary tickets for each event are available by calling:

416-321-2654 or visit TorontoSalvationArmy.ca

Good Mourning



Dealing with loss can be a rollercoaster ride. Embracing the grieving process can help you address the pain

by Major Robyn Smartt
Director of Pastoral Services, THQ

Life has rhythm—an ebb and flow that moves with us as we journey through experiences of connection and bonding, separation and loss. Acknowledging this normal part of living can help us move through sorrow and grief in a healthy way. As Christians, we can also know the deep comfort of God and the support of those in our faith community as we feel the pain of loss (see 2 Corinthians 1:3-4).

Grief impacts our whole being—physically, emotionally and spiritually. When confronted by our own grief response we make choices that will determine our capacity to mourn in a healthy way.

Grief is intensely personal—no two experiences are exactly the same. The response to the loss of a spouse will be different than to the loss of a child. How we deal with the death of a parent will vary depending on the closeness of the relationship and the circumstances. Divorce presents another kind of loss that can be complicated by shared custody of children. Empty nest syndrome, relocating to a new city or loss of employment through layoff or retirement can also trigger grief.

It is important to know that children grieve differently than adults. They tend to mourn in spurts and in a way that is appropriate to their stage of development. Talking openly about the person who has died gives children permission to grieve, remember and ask questions. It is crucial that they do not carry false responsibility or guilt for the loss.

If you want to support someone who is grieving, it is important to recognize that different reactions are normal

When we embrace our grief the journey is often chaotic. We may experience a myriad of unpredictable emotions. It may be helpful to ask: How did my family deal with losses when I was growing up? How has that influenced the way I deal with this today?

Grief is like falling into a deep valley. At first we may feel emotionally numb; we are still in a state of shock. As our emotions begin to thaw and we begin to feel the pain of our loss, emotional mood swings can leave us feeling exhausted and muddled.

Healthy grieving takes courage. Often our emotions can feel like waves that overwhelm us. In time, the intensity of these emotions will diminish as we move to a place of acceptance or forgiveness. Eventually we can climb out of the valley with the new learning we have gained and interact with others with renewed energy.

Peter Scazzero in *The Emotionally Healthy Church* comments that our Western society often avoids or suppresses grief. “A lot of people feel uncomfortable with those who are mourning,” he writes. “Losses are seen as an invasion that interrupts our ‘normal lives.’”

Avoiding the pain of our loss, however, can leave us stuck and open to complicated grief that can emerge years later. If we don’t acknowledge our grief and do the work of mourning, our long-term health may be impacted by high blood pressure, headaches, clinical depression and somatic illnesses.

If you want to support someone who is grieving, it is important to recognize that different reactions are normal. Understanding our own reactions can give us insight into what it *may* be like for someone else or what *may* be helpful to say or do. But often it’s the ministry of presence—of simply being with the grieving person—that is the most important thing.

Embrace Grief Spiritually

When we grieve it is helpful to focus on God’s mercy and compassion. We can do this through worship, prayer and Scripture. Through songs of worship God can paint a picture of his comfort wrapped around us like a blanket. Through our prayers he reaches down into the depths of our heart’s cry and lifts us up.

A spiritual journal can also help us feel connected to God and express his hand at work in the grief journey. Try these exercises:

- Write about the blessings of the day.
- List how God has blessed you through a family member or a friend.
- List a Scripture verse that God has brought to your mind.
- Write a prayer. Express in words to the Lord the deep sadness you feel.

Allow the words to flow as you sit quietly before the Lord.

- Tell the Lord of your burden of grief and invite him to walk with you through each aspect of the day.

Embrace Grief Physically

Get proper rest. Grieving is hard work and it affects the body. Extra rest is needed during intense grieving as the body feels drained. Getting to bed at a regular time each night allows the body to readjust. Naps during the early days of the journey are vital.

Eat a healthy diet. Paying close attention to our eating habits is important. The desire to eat may increase or decrease during times of intense grief. Eating three meals a day and healthy snacks is most important. The body requires good nutrition to stay healthy during the grieving process.

Needed

A strong, deep person
wise enough to allow me to grieve in
the depth of who I am
And strong enough to hear my pain
without turning away.

Not too close, because then you
couldn't help me to see.
Not too objective, because then you
might not care.
Not too aloof, because then you
could not hug me.
Not too caring, because then I'd be
tempted to let you live my life for me.

I need someone who believes that
the sun will rise again, but
who does not fear my darkness
Or my walk through the night.
Someone who can point out the
rocks in my way
without making me a child by
carrying me.
Someone who can stand in thunder
and watch the lightning and believe
in a rainbow.

—Father Joe Maloney

Further Resources

Alan D. Wolfelt, *Understanding Your Grief*
Joyce Rupp, *Praying Our Goodbyes*
Peter Scazzero, *Emotionally Healthy Spirituality*
Peter Scazzero, *The Emotionally Healthy Church*

Often it's the ministry of presence—of simply being with the grieving person—that is the most important thing

Exercise regularly. Take a walk, join a swimming program, ride a bike, jog or hike. As you exercise, take the time to reflect on the outdoors, enjoy the sunshine, stop and smell a few flowers along the way. A 30-minute brisk walk releases endorphins in the body that reduce stress and help us feel better.

Embrace Grief Emotionally

Facing the grief process includes facing

our emotions. Find a safe place to sit with the pain and face the fears of loss. Work through the feelings of anger, guilt, frustration, regrets and disappointments. We cannot heal well if we don't grieve well emotionally.

A strong support system of family and friends enables healthy emotions to surface. A professional counsellor can help provide insights into emotional upheaval. The use of symbols can also facilitate a healthy remembrance of the loved one during significant days such as holidays or anniversaries when their absence is felt deeply. A candle, plant, poem or special music can acknowledge the person and his or her value to us. Often these significant days are hard because the depth of the pain is so intense. But as we embrace the pain of our loss we will continue to grieve in a healthy way. ☺

When Children Grieve

- When a death occurs in the family, adults may be preoccupied with their own feelings of grief and be unable to support the children. Children of all ages grieve, including infants. The younger the child, the longer the grief lasts.
- Because children grieve in ways unique to childhood, their grief work may not be recognized by adults. Children are not short adults. They grieve through their behaviour and in their play, not by talking about their feelings. What a child is doing is how he feels.
- Grieving children may act out in anger toward siblings, be especially clinging, complain of tummy aches or withdraw. Grief fits the child.
- Children may hurt themselves out of feelings of guilt and the desire to be punished. This guilt results from the normal belief of young children that they are the cause of all that happens in the world.
- Since children cannot tolerate intensely painful feelings for long periods, they grieve in spurts; that is, they may cry or talk about their sadness and then minutes later go out to play in a casual way. The child simply needs a breather from the emotional pain.
- Young children grieve the death at each developmental stage. A three-year-old cannot know what it means to grow up without a mommy, and will grieve the loss through all stages of growth as the meaning becomes more clear.

What You Can Do

1. Provide focused one-to-one attention in playing with the child. Let the child be the leader in the play.
2. Assume that the child is grieving in the right way. Don't try to get a child to talk about it. Children will express their feelings in the way that is comfortable for them.
3. Don't try to soften the experience by using fancy language. Use plain and simple words. Daddy didn't pass away, he died.
4. Recognize the child's searching for the person who died. It is impossible for young children to comprehend that a person is gone forever until they are about nine or 10.
5. Don't pressure or encourage children to cry. Children need permission to cry or not to cry. Grief is not measured by tears.
6. Don't send children away to babysitters to protect them from the family sadness. Include them. Let them decide when they want to go out to play or be with the adults.
7. Don't promise you won't die. Say, "I think I will live until I am very, very old, but no one knows for sure when they will die."
8. Don't single a child out for special privileges. Maintain the same rules and routine as before the death.

Taken from *Helping Kids Through Tough Times* by Doris Sanford



A Hideous Cross

The world's symbol of blessing

by Commissioner William W. Francis, Territorial Commander

Peter Marshall, the great Scottish-American Presbyterian preacher who twice served as chaplain of the United States Senate, declared, "The gospel is not something to do—but something done. Not a demand—but a supply. Not something you can do—but something done for you. And it happened on the brow of a hill shaped like a skull. It was done simply because of God's love.... That is why a hideous cross has become the world's symbol of blessing."

Good Friday is a time when we contemplate the passion of Christ. With Bernard of Clairvaux (1091-1153) we ponder:

*O sacred head now wounded,
With grief and pain weighed down,
How scornfully surrounded
With thorns, thine only crown!*

On Good Friday, we envision Christ's physical pain and anguish on our behalf. In some small measure, we endeavour to comprehend the merciless scourging, the unrelenting beating, the contemptuous crown of thorns, the wounding nails and the agonizing death itself. Christ's body and spirit are in torment as he bears the sins of the world.

Meditating on Christ's suffering cannot help but sensitize us to the suffering world around us. There is such poverty of spirit in the lives of many who long for wholeness, healing and restoration. We speak much about "community" today, and we must remember how vital it is to remain in tune with one another. Community life does not necessarily mean living in close proximity to others. It means never losing the awareness that we are all connected to one another. We are not alone, and in the spirit of Christ, we must reach out in love to others.

The cross exemplifies our connection to one another. He died for you. He died for me. He died for the world. We therefore must continually reach out to our brothers and sisters—to care, to help, to love. Only Calvary brings wholeness, completeness, oneness with Christ.

The hideous cross is transformational. The agonizing face of Jesus on the cross is shockingly beautiful! Beyond the suffering, we see the strength. Beyond the struggle, we see the triumph. We begin to understand that Christ's spirit is reaching out to our spirit, and in some extraordinary, mystical way, it all makes sense.

In the final stanza of his poem, Bernard of Clairvaux implores:

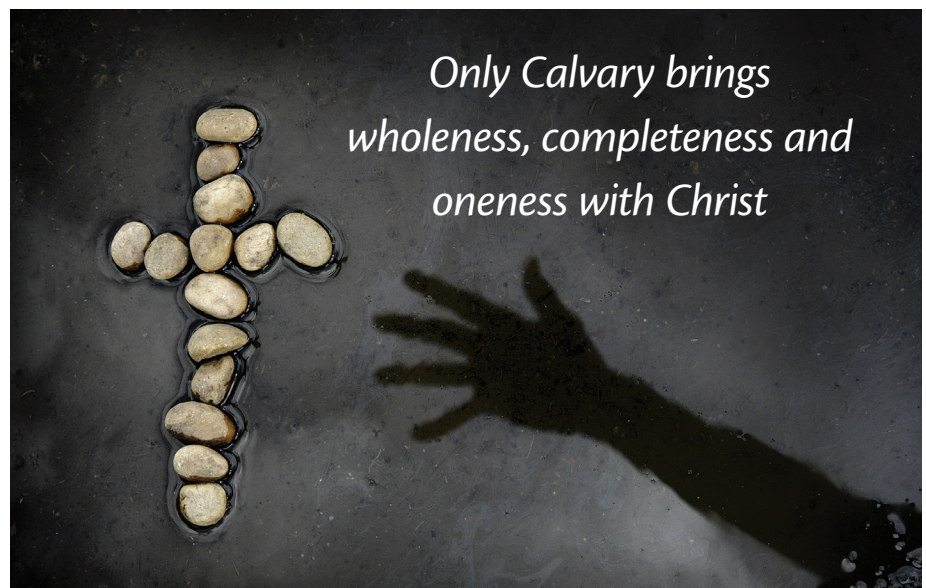
*Be near me, Lord, when dying;
O show thyself to me;
And, for my succor flying,
Come, Lord, to set me free.*

cing fullness of life in Christ. Resurrection Sunday celebrates that eternal freedom and delights in the wholeness of spirit that Christ imparts.

What blessings can we anticipate because of the cross?

Blessings for TODAY—Christ's death and Resurrection give us hope for today. He promises to be with us and that he will never leave us nor forsake us. He walks with us daily and, when things get really tough, he carries us.

Blessings for TOMORROW—Today is heaven and the way to Heaven. Tomorrow




On Good Friday, we must never forget that Resurrection Sunday is coming! Sunday is the eternal achievement of Friday. When we find ourselves lost in a labyrinth of life's burdens and conflicts, remember that Sunday is coming. Because of Easter Sunday, disjointed, disillusioned and disengaged lives trapped in bondage can suddenly be *freed* to experience new life in Christ. All this is possible because of Christ's supreme sacrifice on the cross and his glorious resurrection from the grave.

Easter means that our bound spirits can soar—free from anything or anyone that would hold us back from experien-

ing the everlasting assurance that we will be with the Lord for eternity. One day, we will be made new and completely whole.

May the Lord richly bless you this Easter. When you next see the symbol of the cross, may you see it in a fresh light—God's *glorious* light. May you know, beyond all doubt, that God's abundant blessings are for you to claim—all because of Christ's sacrificial death and triumphant Resurrection.

"Why do you look for the living among the dead? He is not here; he has risen!" (Luke 24:5-6). Christ is risen—he is risen indeed! 

The Dual Covenant

Through sharing a sacred calling, husbands and wives can enrich each other's ministry and impact many more for Christ

by Major Beverly Ivany, Secretary for Candidates, THQ



Officership is a calling. It is a vocation, chosen by God, for certain individuals within The Salvation Army. Those chosen for this task are no better than others, no more spiritual. But God, in his mysterious way, chooses some to be ordained ministers—officers—within the Army. It's a humbling experience to be called in this way, for we know we could never be up for this daunting vocation without the power and indwelling presence of the Holy Spirit.

There are many who serve as single officers—and we could never do without them. But a unique aspect of our denomination is what's come to be known as the dual covenant. When The Salvation Army began, Catherine Booth strongly felt that women needed to be heard, whether single or married. Her commitment to biblical equality began with the marriage relationship, in which submission to one another was (and is) fundamental to the true expression of divine love. In her view, this same ideal was to be applied to Christian ministry, enabling women and men equally to respond to the Holy Spirit's call upon their lives.

Women were not meant to be mere "helpers" but to speak from the pulpit and take full leadership responsibilities. This was not to prove that women were equal to men, but to allow women to use their God-given gifts as both complementary and necessary for the Army's mission. Clause 14 of the Foundation Deed of The Christian Mission (renamed The Salvation Army in 1878) granted to all women officers the right to preach the gospel of Christ and fulfil the office of the clergy. At that time, this was a foreign concept to the world at large. Yet from that time on, women in the Army became prominent in active, up-front ministry.

It was a strong attempt to engage women and men, together, in the common struggle of fighting against sin and leading people to Christ. In Victorian England, working-class men and women seldom worked together on anything, especially anything to do with a worthy cause. Salvationist women, in contrast, assumed positions that would bring them in close contact with men as well as women. It thus gave them leadership status and authority. Pamela Walker, in *Pulling the Devil's Kingdom Down—The Salvation Army in Victorian Britain*, states, "The Army was a remarkably hetero-social organization."

The idea of husband and wife working side by side for one common goal and purpose was emphasized strongly by the Booths right from the very beginning. A

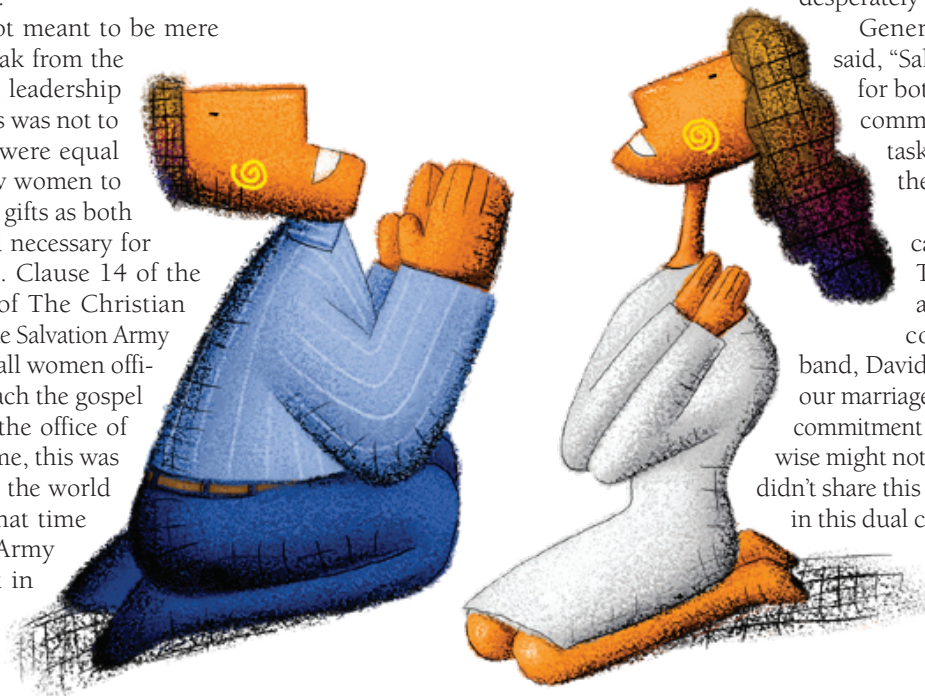
husband and wife were to be a united team, a combined force. They were to make both individual covenants and also a united covenant as a married couple—a dual covenant. The intent was not to take away the distinctions between husbands and wives, but to emphasize the strength found in bonding together to evangelize the world.

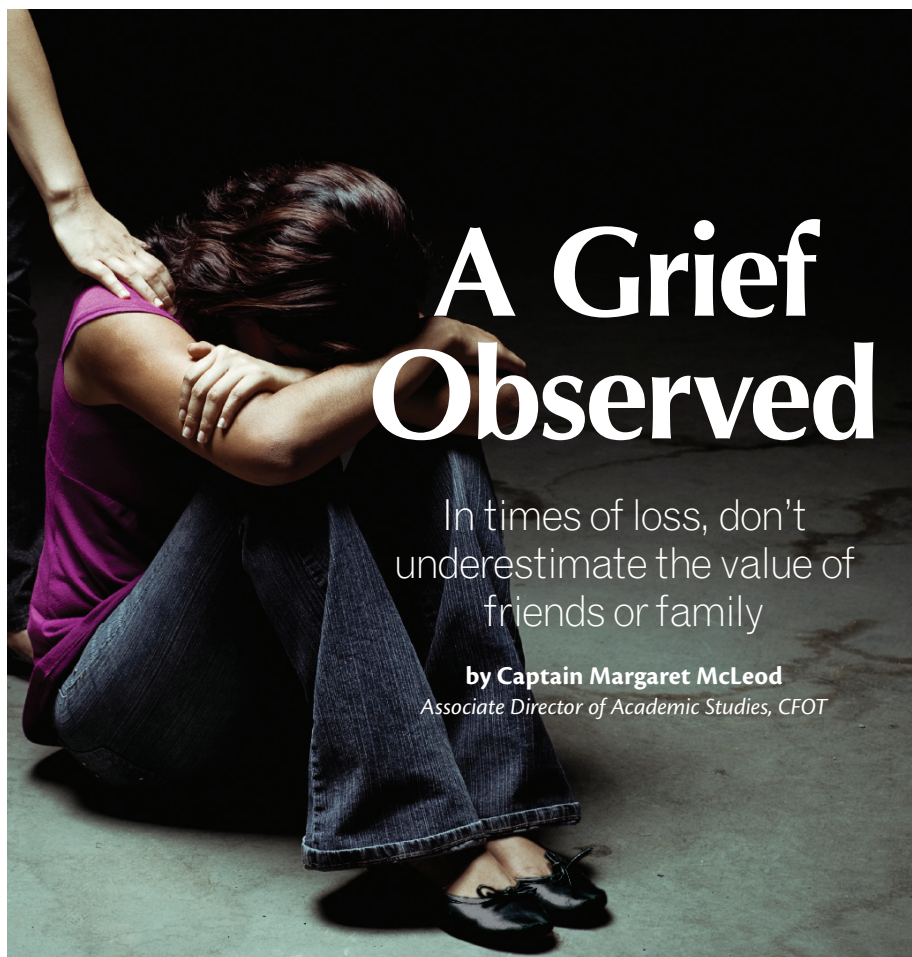
I have served with my husband in a dual-covenant relationship for 30 years. We both share the same goals for our lives: to serve Christ and to minister together physically, emotionally, intellectually and spiritually. We want to win souls, grow saints and serve suffering humanity—together. We have made a covenant with God to do this. It is our mutual mission—our united passion—and it is sacred. Hopefully, we see this in one another and others see it in us. We are far from being perfect, but we work toward the same end, with eyes focused on Christ in our team ministry. It is a combined force, with God at the centre of everything we do and are. Could there be anything more powerful than our joint commitment to reaching out to a dying, despondent world that desperately needs Christ?

General Arnold Brown once said, "Salvation Army officership for both husband and wife is a commitment to a *fundamental* task—that of seeking to win the world for God."

I have personally been called to be an officer in The Salvation Army. And I am also engaged in a dual covenant with my husband, David. I believe God has used our marriage relationship and shared commitment to impact lives that otherwise might not have been touched if we didn't share this team ministry. The bond in this dual covenant is exclusive and like no other. Given by God, it is a precious jewel and a priceless treasure. S

The bond in this dual covenant is exclusive and like no other





A Grief Observed

In times of loss, don't underestimate the value of friends or family

by **Captain Margaret McLeod**
Associate Director of Academic Studies, CFOT

As a Salvation Army officer, I am no stranger to grief or death. In my years of service, I have had the privilege of supporting many people through their times of loss and anguish. It is only recently, however, that I have had to deal with this personally. A reluctant participant, I am now on my own journey of grief and have been reminded that no individual is exempt from this experience.

In *A Grace Disguised*, Jerry Sittser writes: "It is not the experience of loss that becomes the defining moment of our lives, for that is as inevitable as death. It is how we respond to loss that matters. That response will largely determine the quality, the direction and the impact of our lives."

I was living in Papua New Guinea, where I had been serving for three-and-a-half years, and I was looking forward to moving back to Canada. In a few months, I would be reunited with my friends and family. Then the phone rang. I was told that Uncle Ray, my favourite uncle, had died unexpectedly.

At that moment, halfway around the world, far away from my family, there

was little I could do. My friends in Papua New Guinea expressed sympathy, but they quickly moved on to other matters. Back in Canada, my immediate family gathered to bury my uncle and later called to tell me the details of the funeral. Unable to be with them and to share in this farewell experience, I felt alone in my grief.

As I reflect on my uncle's death, I recognize that grieving in community is a healthy way to handle the death of loved ones. My family was fortunate enough to experience the loss of Uncle Ray together. They heard the public tributes, saw the casket holding Uncle Ray's body, shared memorable stories, and laughed and cried with one another. I missed out on this, which made my personal grieving process much harder. But through personal journaling and long-distance phone calls with family, I was able to reflect on my memories and find peace.

Six weeks before I was expected to return to Canada, I received another call. During my time in Papua New Guinea, my brother and I communicated by e-mail, so when the phone rang and I heard his voice, I knew that something was wrong. Then the words came: "Margaret, Dad has

died." The words stung. It wasn't supposed to happen this way. I hadn't seen my dad for two years and we were looking forward to reuniting in a matter of weeks.


Shock and disbelief were the first emotions that erupted when I hung up the phone. Once again I felt alone. The first person I chose to tell of Dad's death was one with whom I had experienced deep friendship. I knew that I wanted her around on this difficult day. In her presence, I didn't feel so alone. She helped me make decisions, secure airline tickets and agreed to fulfil work responsibilities in my absence. She laughed and cried with me, and allowed me to tell memories of my dad. A close friendship deepened as she journeyed with me and wasn't afraid to enter into my pain.

I am grateful that I was able to return to Canada for my dad's funeral. Being reunited to grieve with my immediate family and friends eased the hurt. With those closest to me, I was able to share stories, tears and laughter. When I returned to Papua New Guinea, news had spread of my father's death. In the remaining four weeks of my appointment, my community of friends and peers, in their own way, journeyed with me in a difficult chapter of my life.

I've learned and accepted that there is more than one way to grieve. All who experience loss will experience grief. When we come together as a community to remember a loved one, we allow our inner pain to surface and we can be comforted. My own experience with death has reminded me of the value of friends who are good listeners and who have the ability to remain close in difficult days.

I've shed many tears, some when I've expected them, many when I didn't. Through this process I've come to believe that tears are a healthy way to grieve. As difficult as it has been to allow my tears to flow, I've embraced them and found them soothing.

My uncle, my dad and I shared a Christian faith. This has been a cornerstone of strength in my personal grieving. Scripture reminds me that through my faith in Jesus Christ, I will, one day, be spiritually reunited with them.

As Jerry Sittser suggests, I've come to realize that "I have the opportunity and ability to choose to believe that there is a bigger picture and that my loss is part of some wonderful story authored by God himself, and, I can choose to believe that God is working toward some ultimate purpose, even using my loss to that end." 

When I Survey the Wondrous Cross

Salvationist teens find their place in the Easter story

by Clint Houlbrook, Editor, *SendtheFire.ca*

I love Easter! Not because of the egg hunts with my young kids but because of the Easter story. It is amazing how the biblical narrative continues to capture us, draw us in and implicate our own involvement.

Recently, I've been wondering how well we do in retelling this story to the younger generation and whether it is capturing their hearts. Are they finding themselves engaged and entering into it? Which part of it really connects with them and why? To find out, I posed some questions for response. Follow along and enter into the hearts and minds of our younger generation.

What does Easter mean to you?

During Easter, I reflect on how incredible it is that Jesus gave all of himself, both in life and death, so that I might be made new and right before God. The knowledge that no matter how far I may stray from the Lord I always will be able to repent and be forgiven without receiving any recrimination is indescribable.

—Sarah Hoeft, 18, Saskatoon

Easter is ultimate love. My dad often says that he would take a bullet for me, but Jesus actually *did* die for me. No second-guessing or hidden terms.

—Brian Raiger, 19, Tecumseh, Ont.

Easter means sacrifice. Jesus made a huge sacrifice for all of humanity. Knowing he did such an amazing thing makes me love him all the more.

—Miriam Daniels, 18, Port Colborne, Ont.



"I connect with the fact that, in Jesus' darkest hour, God heard his cries"

Easter is a time to really celebrate, more than most days, the reason we have life.

—Rachel Ball, 17, Whitby, Ont.

What part of the Easter story most connects with you and why?

The part where Jesus is hanging on the cross and cries out to God. It reminds me that even Jesus went through a hard time where he cried out to God for help and comfort. I connect with the fact that, in Jesus' darkest hour, God heard his cries. When I'm

going through a difficult time, it helps me to remember that Jesus went through something much worse—that he did it for me and God was there.

—Miriam Daniels

Where do you see yourself in the Easter story and why?

I see myself as Barabbas. Like Barabbas, I was sentenced to death for my sins. Then Christ came along and, without meeting him or knowing him, I was freed. I was given a new chance to prove my worth and try again while Jesus

went on to take my place. I always wonder what Barabbas thought during those few days. Did he see Jesus on the cross? Did he change? Regardless, Christ died for Barabbas, you and me.

—Matt Caruk, 24, Brampton, Ont.

Like Peter, I find it hard to talk about my faith. I don't go around telling all my friends I am a Christian. But when my friends say anything about God that I know is untrue, I back up my beliefs.


—Brian Raiger

I see myself as one of the people in the crowd at the crucifixion, very upset at witnessing Jesus dying on the cross. I would be thinking about how sad and horrible it all was, especially with the Roman guards mocking him in his dying moments. I think I would also try to remain optimistic about Jesus' prediction of his coming back to life.

—Miriam Daniels

I like to think of myself as Mary because I know that it was necessary for Jesus to die to save humanity from sin. While I mourn his death, just like she did, I know that he rose again.

—Rachel Ball

I encourage you to keep the conversation going. Invite your young people to completely enter into God's story, to experience it with all five senses. Allow them to be wrapped up in a character, then to notice who they are connecting with and why. Be a storyteller, not a teacher. 



In this Salvationist series, Captain Amy Reardon, Editor of Young Salvationist, U.S.A. National Headquarters, and Dr. James Read, Executive Director of The Salvation Army Ethics Centre in Winnipeg, dialogue about moral and ethical issues.

Dear Jim,

I’ll bet you’ve never been to a Weight Watchers meeting, but I’ve been to lots of them. While sitting in those meetings, I’ve often been struck by the fact that so many people are trying desperately to lose weight, while multitudes of others throughout the world are trying desperately to feed themselves and their families.

Men and women—myself included—bemoan the extra pounds they bear as a result of overindulgence. In my life, food is everywhere, often in excessive portions. I have to exercise restraint. But around the globe, not only are stomachs rumbling, people are dying for want of it. And I’m told it’s not a peaceful death. Starvation causes the organs to fail, one by one. I really can’t even imagine what that feels like. To be honest, I don’t even let my stomach rumble for too long before I meet its demands.

Gluttony is one of the seven deadly sins. But for some reason, we tend to wink at it. Hey, it’s not something vile, like drinking

alcohol (she said, with tongue in cheek)! What does our gluttony cost others? Do we live lives of justice and righteousness if we pad our bellies while others starve?

As with so many things that involve resources, I can’t figure out what is fair to expect of myself. I believe there should be restriction on what my family and I consume, and that surplus funds from that limitation should be dedicated to feeding the hungry. But how do I decide those limitations? It would be hard to function in my world if I limited myself to the minimum amount of food it takes to survive. How would I negotiate parties and various functions—how would I live in North America? Also, there are many biblical references to feasting and celebrating God’s provision. So, is it wrong to indulge occasionally? How do we appreciate and enjoy our abundant resources, but act in a manner that is mindful of those in need?

Amy

Dear Amy,

I suspect that if the average North American peeked at what we’re writing, they might say, “Lighten up, guys! There’s enough guilt in the world already. Just let me eat.” Maybe there’s something to be said about not being too serious. As you say, eating does

often seem to be about celebrating and having a good time.

But first, I think you are right to be heartsick about the lack of food in too many places in the world. You and I have the luxury of deliberating the ethics of what to eat; for millions—or is it hundreds of millions?—there’s nothing to deliberate.

I’m no expert on these things, so I decided to check some statistics. Drawing on the 2004 UN Human Development Report, www.worldmapper.org (which does a terrific job graphing the dry statistics, by the way) says, “Over the 10-year period from 1990 to 2000, the number of people in the world that lived on an inadequate amount of food increased from 840 million to 858 million. Of all the people living in Central Africa, over 60 percent are undernourished. The Democratic Republic of Congo has the highest levels of undernourishment: three in every four people.” That’s close to 40 million people on the edge of starvation. More than the total population of Canada! And each year, over 10,000 of them die.

This is simply not good enough. I hear the prophet Amos thundering in my ear, “Alas for those who lie on beds of ivory, and lounge on their couches, and eat lambs from the flock, and calves from the stall ... but are not grieved over the ruin of Joseph!” (Amos 6:4-6 NRSV).

Actually, I hear my mother even more loudly, telling me to eat up my peas or lima beans or whatever it was on my plate that I didn't like as kid because "there are hungry children in China." Did your mother say things like that, Amy? And did you ever have the cheek to say, "Well then, mail it to them!"? I did, which was just childish. But now that I am a man, I want to put away childish things.

I still think one of the biggest hurdles—after our conscience has been sensitized to care about empty stomachs elsewhere—is to know how the resources get from our plenty to their need. Reliable sources say that there is actually enough food in the world to give everyone a decent diet. It's the distribution that bedevils us. If we simply eat less, it doesn't mean that infants and mothers in Congo or rural China will eat more. Amartya Sen won the Nobel Prize in economics for his book *Poverty and Famines*. He shows that it is unjust political systems, not empty granaries, that have caused mass starvation in the modern world.

If Sen is right—and who am I to doubt it?—my fear is that people in the "developed world" will just shrug and say, "Too bad, but there's not much we can do until they sort out their political messes." Sitting at National Headquarters in Washington, D.C., you are pretty well connected with some of the Army's international development experts. They know the hurdles and the opportunities better than we do, and may have some practical advice for us.

I talked about this with Michael, a colleague at The Salvation Army's William and Catherine Booth College, who used to work for a global aid agency. Michael says, "While guilt doesn't feed the hungry, action may help. Let's search for ways to build food security in the places where it's most needed." He also says, "Even in countries where they have so little, they will sacrifice to have a feast. Whole villages will be fed during an Indian wedding."

That brings me back to your comment about the place of eating in the Bible. Is it ever just about the food? In fact, when the Apostle Paul wrote the Corinthians about "the Lord's supper," he told people to stay home if they had come just for

the food (see 1 Corinthians 11). Sitting at the table as a church was supposed to be about so much more. It was for receiving and extending hospitality—making room for others, cultivating relationships of healthy interdependence (someone called it "re-mem-bering" time), retelling the story of Jesus and remembering that we wouldn't be here without him.

Salvationists have been taught that every meal could be a means of grace. When I examine how our culture approaches eating these days, I think the simple act of eating together may be a way of showing we take Christian ethics seriously. It may also be a way of discovering that God gives good gifts when we do so. A large study in St. Paul, Minnesota, in 1998-99, showed that a quarter of teenagers had a family meal no more than twice a week. The researchers found that "frequency of family meals was inversely associated with tobacco, alcohol and marijuana use; low grade point average; depressive symptoms; and suicide involvement." In

*Reliable sources say
that there is actually
enough food in the
world to give everyone
a decent diet. It's
the distribution that
bedevils us*



ordinary English, teens who regularly ate with their families were likely to be physically and psychologically healthier.

Does this resonate with your experience?

Jim

Dear Jim,

Funny you should mention the St. Paul study. My husband, sons and I were at the dinner table the other night when Wes, almost 13, referenced something he'd heard: "Did you know that kids who have dinner with their parents are more likely to know that their parents are proud of them?"

These two strands—the value of eating together and concern for world hunger—

can be wound together, I think. For our family, mealtime has proven to be an excellent time to discuss global poverty. Because we have dinner together pretty much every night (which can mean the Herculean task of accommodating some wild schedules), most of our family chats take place around the table. We often use the opportunity to educate our children about world concerns—especially poverty.

We also use mealtime to discuss our little family projects to address hunger and poverty. For example, we have a family "tax" of five percent on almost all purchases made by anyone in our family. That money is used to buy chickens and goats for families in underdeveloped countries. As we eat our fill, we discuss which animal we want to buy next, and how close we are to having enough money. There is something that makes sense about talking these things over while nourishing your own body. As you put your fork in your mouth, you get the connection. Or should

I say, you get the *disconnection*: I have what I need; they don't.

Distribution is a grave problem. But it is not so large a problem that we need to throw our hands in the air. According to my friend, Bram, in the Salvation Army World Services Office, the Army is actively increasing food security in underdeveloped nations by training farmers in better agricultural practices as well as animal

husbandry. Let's not forget

the good work done through our annual world services offering (Partners in Mission in Canada and Bermuda).

I'm not one to say that if we can't help everyone we shouldn't help anyone. You and I would agree on that, I suspect. So, while we might not be able to save the world today, could we re-appropriate that \$4 we were going to spend at Starbucks? Could we even cut down the amount of food we consume and give that money as a special offering at world services time? If we really care, we'll give up more than the luxuries. We'll make some sacrifice. You and I and our Salvationist friends can make a difference in the world. And, based on Matthew 25:31-46, I think that would please God.

Amy S

“And the Two Shall Be One ...”

Forging a new life together takes time and effort, but the result is worth it

by Major Bob Armstrong, Corps Officer, The Willows—A Community Church of The Salvation Army, Langley, B.C.

When we talk about marriage as “two becoming one,” some couples ask, “Which one?” In reality, most of us want our spouse to be like us, so we try to make them into *our* image. We believe that our way of thinking or doing things is normal or right. When a couple can get to the place of accepting their individual uniqueness, they are a step closer to becoming one.

So, how *do* couples become one? To answer this question I find it helpful to consider a principle that Jesus taught: “Where your treasure is, there your heart will be also” (Matthew 6:21). Your treasure is whatever is most important to you—the place where you spend your greatest amount of time and energy. In God’s design for marriage (Genesis 2:24), your priorities are to him first, and then your spouse.

Changing Allegiance

According to God’s design for marriage, the first responsibility of couples is to establish independence from parents. Jesus said, “For this reason a man will leave his father and mother ...” (Matthew 19:5). When two people get married, there is a change of allegiance that shifts from parents to spouse. This does not mean you stop caring for your parents. In fact, there may come a time when you assume responsibility for them (see 1 Timothy 5:4-8). But once married, a couple disconnects themselves from their parents’ priorities, traditions, rules and influence. Allegiances change. Loyalty now belongs to the spouse.



Partners should not have to compete with parents. Competition puts all kinds of pressure on marriage, making wives feel insecure and husbands inadequate. Just because a couple has moved out of their parents’ homes, it doesn’t necessarily mean they have left. They may be present with their spouse, but still emotionally tied to their parents. To leave emotionally means no longer relying on parents for major decision-making.

This doesn’t mean you stop appreciating valuable input from parents. What it does mean is that, as a married couple, decisions will be made with each other and always with your marriage relationship in mind. It also means that, when disagreements happen, couples stay engaged with

each other and the issue, and no one goes running home to Mom or Dad.

There must also be a leaving spiritually, intellectually and financially. Individuals who have ridden on the coattails of their parents’ spiritual experience must establish themselves spiritually. Those who have been used to being told what to think and when to think must learn to trust their own judgment. And those relying on parents to bail them out of their financial woes must hold down a job and responsibly manage the money coming into the household.


Letting Go

In addition to letting go of parental ties, this process of “two becoming one” may involve letting go of other things that

are less significant—things such as hobbies, sports, friends, advanced education, television, movies, electronic games, computers or music.

One of the biggest concerns can be the job or career. Some individuals are over-involved at work, going in early and coming home late. Often exhausted, they are too tired to give of themselves at home. They are physically present at the dinner table but emotionally unavailable. On the other hand, being consumed with work in and around the house can also be a problem. Leave the dishes and spend time connecting! Projects that are forever taking up your time can keep you from investing in your relationship. When we are too tired to give of ourselves at home and to each other, there’s a problem.

Couples also need to be careful about looking to their children to meet their emotional needs. If emotional needs are not being met by the spouse, communicate and start working to improve it.

In the pursuit of becoming one, you are not required to get rid of all the people and things that brought you joy and were part of your life before you were married. But you need to find balance that keeps in line with your new priority. Likewise, the longer you are together, the more you’ll be faced with the challenge of making sure you don’t get caught up in individual pursuits. Be intentional in making time for each other in the midst of busy and demanding schedules. The Bible says that you are to become one with your spouse and that takes time and energy. 

Curbing Prostitution

Saskatoon school breaks the cycle one "john" at a time

by Ken Ramstead, Editor, Faith & Friends and Foi & Vie

Albert Brown, correctional co-ordinator for The Salvation Army in Saskatoon, doesn't have the easiest job in the world. He runs a rehabilitation course for clients of prostitutes, also known as "johns."

"I have one day to help the men get past their denial," says Brown, "and make them see the harm they are causing to prostitutes, their families, the community and themselves."

Popularly known as "John School," the alternative measures program originated in 2000 and more than 360 have taken the course. Since then, only five are known to have re-offended. "If the men don't take ownership of their issues, they'll be sent back to court to be dealt with," states Brown. "Failure is not an option."

Exhausting Hours

The eight-hour day begins with prayer. "We pray that God will help the men lower their defences," Brown says. "It's not intimidation and it's not shame-based. We're here to help."

After a brief introduction, police officials explain legal implications. "It's not jaywalking," adds Brown. "This is a serious criminal offence carrying steep fines."

Police exhibit weapons confiscated from prostitutes. Former sex trade workers talk about sordid life on the streets and community health workers warn of the diseases that can be caught. None of the stories are pretty. There is no glamour to prostitution and they want to dissuade the men from any such notion.

Community residents explain what it's like to live in a red-light area, where women can't walk down the street

*There is no
glamour to
prostitution and
they want to
dissuade the men
from any such
notion*

without being accosted. They relate how backyards are routinely checked for used needles or condoms before children can go out and play.

After that, a former john discusses how he got into trouble, the implications that had for his family and how he's


struggled to put his life back together.

The most emotional part of the day follows when a couple speaks about how their daughter met a man at a local fair. Within days, she was working the streets. The parents' nightmare lasted for

years, never knowing if she was safe. Despite their love and best efforts, the daughter disappeared and her body was found a couple of years later.

Finally, there's a debriefing where the men each stand in turn and explain the impact the session has had. By the end of the program, they're emotionally exhausted and many are ready to change their harmful behaviour.

Unclenching Hands

Graduates who meet the terms put in place by the Crown will not have a criminal record. For many, the course has also been spiritually life-altering. Until then, they had been in denial, angry and bitter, so they're shocked when Brown tells them about God's love. "Many are surprised that Jesus would even care about them," he says. "I tell them that Christ has always been there, waiting for them to unclench their hands and take his." 



1909 ...faith for all ages 2009

**Grand Falls Citadel Celebrates 100 years
May 1-3**

Weekend Leader:

Commissioner M. Christine MacMillan

Supported by:

St. John's Temple Band

Featuring:

Dinner Theatre—May 1

Band Concert—May 2

Anniversary Worship—May 3

For further information
contact the corps office at
709-489-2887 or
army.circular@nf.aibn.com



Blood and Fire



Photos: Cpt Kim Walter

Kids love music. Look around the next time you walk down the street or sit on a bus. How many young people are plugged into their favourite tunes, almost oblivious to everything else around them?

More than listening to it, if given the opportunity, kids are enthusiastic about playing music. It's a powerful medium that is drawing together 50 young people, aged nine to 17, in the Ontario Central-East Division. Blood and Fire Brass had its debut alongside the Canadian Staff Band

in November 2008 and has been growing ever since.

Jacob Slous, nine, from Mississauga Temple Community Church, Ont., is the percussionist and youngest member of the group. He has been playing for five years. Blood and Fire Brass "is a great place to play some fun and challenging pieces of music as well as get together with old friends and meet new ones," he says. D.J. Legrow, 16, a euphonium player, agrees. At his home corps in Brampton, Ont., he is involved in drama ministry. He also plays

in his school band and enjoys rugby.

Bandmaster Derrick Fishwick is excited at the prospect Blood and Fire Brass represents. "This group was formed to encourage young people of the division to become leaders in Salvation Army ministry," he explains. "Growing up at Mississauga Temple, I was inspired by Art and Gary Dean. They exemplified dedication to ministry and encouraged me in my musical and spiritual growth. My vision is that this group will help nurture another generation of leaders that will lead



Brass


Heavenly music with youthful enthusiasm

by Captain Kim Walter, Editor, Edge for Kids

to vibrant and God-inspired ministry for The Salvation Army."

Joining Fishwick in leading the group are Bill Way, deputy bandmaster, Rob Brown, band sergeant, David Haggett, band manager, and Graham Colley, band secretary. They have goals for the group that include travelling to other locations in Ontario as well as outside of the province. They are also working toward making a recording with the band. "This will provide an occasion to express our ministry to a larger community," the bandmaster explains.

Blood and Fire Brass came into being three years after the inception of the Ontario Central-East Divisional Youth Band. Its bandmaster, Captain Mark Hall, divisional youth secretary, believes that music is an exciting means of cultivating young people. "The power of this type of program is in its ability to bring young people together in Christian fellowship, having the opportunity to disciple them and get them involved in and committed to ministry," he says. "We want to teach them what it means to be saved to serve."

Looking to the future, their leaders are thrilled with the potential they see in each member. "At the moment, there are 50 members of the band," Fishwick smiles. "Think of what could happen in 10 or 15 years if each of them took on just one leadership position. Imagine what an influence they could be." 

1. Blood and Fire Brass hard at work during rehearsal

2. The cornet section watches carefully as it prepares to play

3. Jacob Slous keeps the beat for the band

4. Madeline Rawlins (left), 12, from Richmond Hill Community Church, Ont., joined Blood and Fire Brass to make new friends and grow musically. When she is not playing music, she is involved in dance and plays hockey. Katharine Pugh (right), 16, has been playing for 10 years. She teaches Sunday school and helps with the junior band at Mississauga Temple CC., Ont. Amy Randell (seated), 16, from Barrie, Ont., was encouraged to join the group when the young people's band at her home corps was discontinued. She lives more than an hour from most of the rehearsal venues. "It's worth it to play in a group with other Christian young people," she says

5. Chris Tillsley (standing), 16, plays euphonium in Blood and Fire Brass. He participates in music at Northridge Community Church, Newmarket, Ont. He is also involved in a program to involve underprivileged children in sports. Austin Fishwick (seated), nine, has been playing his cornet since he was five. He says that Blood and Fire Brass is a good opportunity to spend time with friends

6. BM Derrick Fishwick is excited at the opportunity to be a role model for young people

7. Blood and Fire Brass began with a retreat at Jackson's Point Camp where they spent time in rehearsal, fellowship and worship

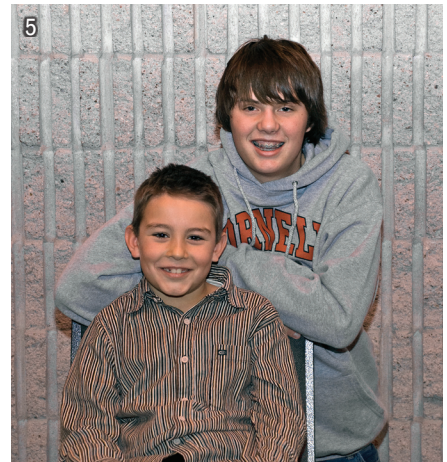


Photo: Barbara Clayton

ENROLMENTS AND RECOGNITION

Reinforcements Welcomed Across Territory



MISSISSAUGA, ONT.—New growth is taking place at Cornerstone CC as 19 adherents join the corps family. They are pictured with Cpts Terence and Jennifer Hale, COs, Tomas Derteano and Nino Maltese, multicultural ministries leaders, and Sherman Wu, Bible teacher



MONTREAL—New soldiers and adherents are welcomed at Montreal Citadel. From left, Cols Eleanor and Glen Shepherd, COs; Mjr June Carver; Andre Fernandez; Stephen Okiokiola; Blandina Cherubim; Dorothy Markell; Marion Butler; Lt-Col Marilynn St-Onge, CO; Mjr Don Carver; Lt-Col Gilbert St-Onge, CO. Mjrs Don and June Carver, former COs, were present as guests for the occasion



BAYVIEW, N.L.—New members are welcomed to the corps family by Cpt Phyllis Blundell-Colbourne and Cpt Reid Colbourne, COs. From left, Dana and Jason Greenham with sons Jayden, Landon and Kalieb; Wanda Rogers with baby, Loghan, and older brother, Dawson; Sue and John Simms



HALIFAX—Cpts Jim and Michelle Mercer, COs, welcome six soldiers at Spryfield CC. Front row, from left, Ed Dignard, Annette Frost, Gary Hallett, Debbie Hallett, Judy Clarke, Charlotte Charlton



NEW WATERFORD, N.S.—New soldiers Mildred Fahey, Samantha Keats and Christene Wareham are welcomed by Cpts Cyril and Eliza Keats, COs

GREEN'S HARBOUR, N.L.—After several years with no children being enrolled, corps members were proud and excited to welcome three new junior soldiers in January. Front row, from left, JSS Evelyn Green; Carlton Reid; Jonathon Trainer; David Green; Jessie Brace, who has been an active soldier for 64 years. Back row, Cpts Tony and Beverly Brushett, COs



GAZETTE

Promotion to major

Cpts Wayne/Sharleen McTaggart

Change of name

Cpt Jean-Curtis Cartmell to Cpt Jean-Curtis Plante

Long service—25 years

Mjr Robyn Smartt

Appointments

Mjrs Melvin/Lynn Fisher, executive director and chaplain, Liberty Housing and Support Services, Toronto, Ont. CE Div; Mjr Lynn Fisher, chaplain, The Homestead, Toronto, Ont. CE Div (additional responsibility); Mjr Ken Smith, assistant to the territorial secretary for music and gospel arts, THQ corps ministries; Mjr Max Sturge,

associate editor, *Salvationist*, THQ editorial

Promoted to Glory

Mjr Johanna Loucks, from Surrey, B.C., Feb 6; Mrs. Mjr Beulah Cole, from Clarke's Beach, N.L., Feb 15

CALENDAR

Commissioners William and Marilyn Francis

Mar 29-Apr 4 International Doctrine Council, IHQ*; Apr 10-12 Gander, N.L.; Apr 12-17 Colombo, Sri Lanka (closing ceremony for post-tsunami reconstruction project)*; Apr 18-19 125th anniversary, Oshawa Temple, Ont.; Apr 22 Kiwanis meeting, Toronto*; Apr 24-27 WCBC graduation; May 1-4 Whitehorse; May 7-9 mission trip, Cuba; May 9-12 divisional review, Man. & NW Ont. Div; May 10 Heritage Park and celebra-

tion of Grace Hospital legacy, Winnipeg; May 16-17 125th anniversary, St. Catharines, Ont.; May 22-24 opening and dedication, Toronto Harbour Light

*Comr William Francis only

Colonels Donald and Ann Copple

Apr 6-7 divisional review, Ont. N Div; Apr 18-19 85th anniversary, Corner Brook Citadel, N.L.; Apr 24-26 WCBC graduation and board of trustees meeting*

*Col Donald Copple only

General and Mrs. Bramwell H. Tillsley (Rtd)

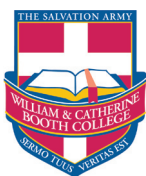
Apr 10 Agincourt CC, Toronto; Apr 18-19 Atlanta Temple, U.S.A. Southern Tty

Canadian Staff Band

May 2-3 Collingwood, Ont.

Thankful for God's Protection

LABRADOR CITY, N.L.—Georgia Claire Higdon is dedicated back to God by her parents, Adam and Erin Higdon, centre, and grandparents Mjrs Stan and Debbie Higdon, COs, Happy Valley-Goose Bay, N.L. The occasion marked a time of thanksgiving by the family for God's protection on Georgia, who was born two months premature. The morning meeting was centred on giving praise to God for being "wonderfully made" (see Psalm 139)



GRADUATION

BOOTH COLLEGE

invites you to attend the events of
Graduation 2009
April 25-26

Alumni Gathering

Saturday, April 25, 2:30–4 p.m.

Location: Booth College

Booth College alumni and guests welcome

Baccalaureate Service

Sunday, April 26, 10:30 a.m.

Location: Hetherington Chapel, Booth College

Guest Speaker: Commissioner William W. Francis,
Chancellor

All are welcome!

Graduation 2009

Sunday, April 26, 3 p.m.

Knox United Church

Guest Speaker: Dr. John Rook, Chair,

Booth College Board of Trustees

Reception follows at Booth College

All are welcome!

JOIN US IN CELEBRATION

125th Anniversary
ST. CATHARINES CORPS

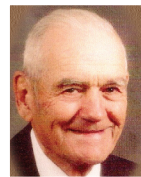
MAY 16-17

With **COMMISSIONERS WILLIAM W.
AND MARILYN D. FRANCIS**

400 Niagara Street, St. Catharines ON L2M 7N5
E-mail: stcath125@live.ca

TRIBUTE

SHAUNAVON, Sask.—Responding to God's call upon his life, **Major Robert Hammond** entered Toronto CFOT from Lethbridge, Alta., in 1942 as a member of the Valiant Session. He often said that his life was portioned out in four segments of about 20 years each: early life on the farm in rural Saskatchewan; corps ministry in New Brunswick, Quebec and Ontario; correctional and chaplaincy work in Alberta, Ontario, Manitoba and British Columbia; and retirement in Shaunavon. Along the way, Bob felt privileged to be chosen as the president of the 50th session of The Salvation Army International College for Officers and to be appointed as chaplain of the Winnipeg Police Service. A true Christian gentleman, Bob's thoughtfulness and caring spirit were evident throughout his life in his words and deeds. He loved the Lord and wanted to share God's love with others. He is survived and greatly missed by his loving wife of 56 years, Lillian, and his daughter, Major Gloria Hammond.



MONTREAL—Born in Montreal in 1927, **Gertrude Garland/Thomson** was a faithful lifelong soldier of Rosemount Corps (Montreal), Lower Island Cove, N.L., and Montreal Citadel. She served as a cub and brownie leader, Sunday school teacher and cradle roll sergeant. A member of the home league and community care ministries, she also faithfully distributed the Army's papers in local pubs and enjoyed working on Christmas kettles. Gertrude loved the Lord and enjoyed helping others. She is missed by sons David and Garry; daughter, Captain Rosanne Fraser; sister, Helen, and many other family members and friends.



SUMMERLAND, B.C.—Born in Wroxton, Sask., in 1918, **Annie Carey** moved to British Columbia, where she was the first Salvation Army soldier enrolled at Penticton in 1942. Over the years she participated in various Army activities and was a faithful and valued member of the corps. She is missed by her daughter, Mary; eight grandchildren; nine great-grandchildren and many other family members and friends.



WINDSOR, Ont.—Born in Twillingate, N.L., in 1938, **Major Ruth Foote (nee Young)** was raised in a Salvation Army home where she gave her life to the Lord at age 13. Sensing God's call to officership, Ruth entered St. John's CFOT and was commissioned in 1960 as a member of the Greathearts Session. Following marriage to her husband, Bram, they ministered as corps officers for 24 years in various Newfoundland communities. A change came in 1984 when they were appointed as hospital chaplains, first at the St. John's Grace Hospital and then the Hotel-Dieu Grace Hospital in Windsor, Ont., from which they retired in 2001. Ruth is missed by her husband, Bram; daughters Verley (Brian), Karen (Ray) Baggs, Viola (Ron) Easton, Krista Kostescu; son, Kerry (Amber); brother, Elmer (Louise); sisters Marie (Tom) Piercey and Rita; six grandchildren and several nieces and nephews.



KITCHENER, ONT.—Born in Listowel, Ont., **Elsie Wombwell** was raised in The Salvation Army and grew up participating in various corps activities. During the Second World War, she moved to Saint John, N.B., where she and her husband, Norm, helped run a Salvation Army hostel for military personnel. Following the war, they moved to Kitchener where Elsie took on the role of YPSM, a position she held for 34 years. She is remembered as an outstanding leader in the development of Sunday schools. Elsie was also responsible for the community and family services at Cambridge, Ont. Following her retirement, she provided leadership to the Kitchener Autumn Fellowship. Elsie is survived by her daughter, Betty Ann (Tom) Quick; son, Gordon (Dale), and granddaughter, Laura.

Toxic Personalities

How to deal with difficult people

by Major Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

Susan* looked upset when she came into my office. I knew something was up. I'd heard the scuttlebutt—there was a conflict brewing. She sat down in the chair and nervously fiddled with a tissue.

"I have a problem with Janet,*" she said in a matter-of-fact way. "She's causing a lot of problems among the staff. She gossips and you can't trust her. All the staff feel the same way."

"So what can I do to help you?" I asked.

"Help me?" she answered. "It's *her* you have to do something about!"

"But I thought you said *you* had a problem with Janet," I responded. "How can I help *you* deal with *your* problem?"

Dealing With Difficult People

There always will be people at work, school and in our families who behave inappropriately or in a way we consider to be "toxic." Interpersonal conflicts can be difficult to navigate and we often don't have the skills to know how to respond.

Toxic people can be recognized by some easily discernible behaviour patterns, such as:

- Intimidating others by raising their voices or becoming violent
- Talking down to others
- Telling others what they think is wrong with them
- Slandering people behind their backs
- Discouraging others from pursuing their dreams
- Taking advantage of others' kindness or manipulating them to get what they want

Generally speaking, a person is toxic to your emotional health if their behaviour makes you feel bad on a regular basis.

How do we deal with difficult people? We cannot change them. But we can change how we react to them. We can also change how we let them affect us.

On the TV series *Star Trek: The Next Generation*, whenever an enemy ship approached the Enterprise, Captain Jean-

Luc Picard would say to his second-in-command, "Shields up, Number One." In the same way, whenever I'm dealing with a difficult person, I've learned to say, "Shields up, Kathie," as a way of protecting myself from the trauma and detaching myself mentally from the stress of the moment. It has proven to be a very helpful tactic.

Building Healthy Relationships

Dealing with difficult people requires us to be intentionally healthy in the relationships we pursue. That is the first step in dealing with them. Here are some ways to build healthy relationships:

- Become a good communicator—learn how to listen to others, including what they are not saying
- Be kind and look for the best in people
- Avoid gossip and speak words of encouragement
- Be quick to forgive
- Have a good sense of humour and don't take yourself too seriously
- Work at relationships but don't over-analyze
- Learn to be concerned yet remain

detached when dealing with difficult people

As you navigate the sometimes rocky road of interpersonal relationships, it's always good to keep God's Word handy. I recall sharing these words from Ephesians 4:31-32 with Susan: "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."

"That's exactly what Janet should do!" Susan exclaimed.

"You're right," I answered, "but this advice is for you, too. I know it's hard to forgive someone else, especially when she never seems to change. But with God's help you can find the patience to deal with this situation."

Learning how to forgive and be compassionate is a tall order. I know I sometimes fall short of what God expects from me. However, I remind myself that I'm not alone in this. God is there to help me when relationships are hard to handle. S

**Names have been changed*

*Learn to protect
yourself from the stress
of the moment*



Axiom

Powerful Leadership Proverbs Bill Hybels


Review by Major Max Sturge
Associate Editor, Salvationist

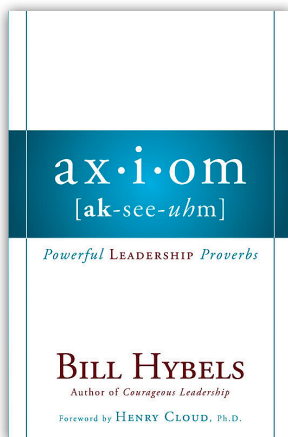
Author of more than 20 books, Bill Hybels is the founding pastor of Willow Creek Community Church in South Barrington, Illinois. *Axiom* is a lively and concise collection of Hybels' 76 God-inspired convictions that have directed his leadership for more than 30 years.

The contents are divided into four categories: Vision and Strategy, Teamwork and Communication, Activity and Assessment and Personal Integrity. In this wisdom-rich book you will encounter energizing, easy-to-read essays on leadership topics such as Values Need Heat, Get the Right People Around the Table, Deliver the Bad News First and Every Soldier Deserves Competent Command. The short chapters are packed with practical leadership insights, many of which are supported by relevant anecdotes.

Discovering a few years ago through an in-depth survey that his church members generally lacked in spiritual depth, particularly in the practice of the spiritual disciplines like Bible reading and daily prayer, Hybels subsequently piloted his church through a massive 18-month strategic planning process. The result? He wants his church to continue to focus on evangelism but much more on discipleship and compassion (i.e. acts of service to the community). I wonder what the results would show for other churches or Salvation Army congregations that surveyed the spiritual depth of their members.

Some of Hybels' assertions are challenging—"The greatest determinant of whether followers will ever own a vision deeply is the extent to which they believe the leader will own it." Like Hybels, some of us have regrettably learned by our mistakes that "the net effect of hiring people less effective than you is an ever-increasing number of lower-calibre leaders." I was taken aback by his conviction regarding church growth that "incremental thinking, incremental planning, incremental prayers—it's the kiss of death." His argument is that because the normal attrition rate in the local church is about 10 percent—deaths, transfers out, career transitions—to plan for an annual increase of 3-4 percent (incrementalism) is tantamount to planning the church's funeral. To grow or even maintain the church's current level of attendance and membership requires bigger, God-inspired goals. There are many reasons for the decrease in church attendance and membership in North America over the past several decades. Could the lack of such goals at least partially account for this widespread decrease?

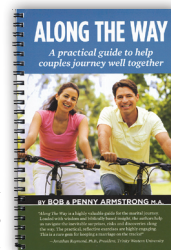
You won't necessarily agree with all of Hybels' convictions, but reading *Axiom* reflectively could make you a wiser leader. 



Along the Way A Practical Guide to Help Couples Journey Well Together

by Bob and Penny Armstrong

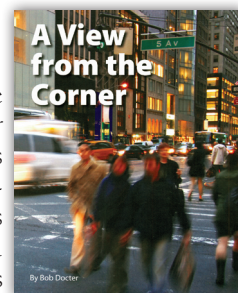
The real work of marriage takes place in the years following the wedding. Based on biblical principles and illustrated by personal examples and humour, this book provides practical assistance for couples who desire to journey well together. Included in this travel guide are relevant topics and interactive questions that will help couples assess relational health in each area.



A View From the Corner

by Bob Docter

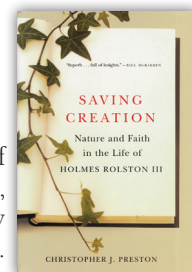
In this compilation of columns from the U.S.A. Western Territory's *New Frontier* magazine, Dr. Bob Docter, O.F., gives his personal insight into the life and motivation of The Salvation Army. The book is a treasury of challenging questions and boldened opinions by a man who has kept his finger on the pulse of the Army over the past six decades.



Saving Creation Nature and Faith in the Life of Holmes Rolston III

by Christopher J. Preston

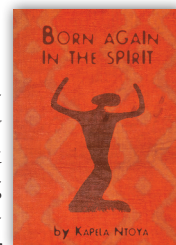
In this beautifully written biography of renowned environmentalist Holmes Rolston, the reader is invited into a remarkable journey of philosophical depth and spiritual struggle. The story of his intellectual and personal formation provides insight into a new human awakening of our moral response to the natural world in which we live.



Born Again in the Spirit

by Kapela Ntoya

This recent publication from international headquarters answers questions posed by ordinary people about Christian lifestyle and beliefs. It is especially designed for those who are seeking salvation for the first time or who are newly converted to the Christian faith. The author, Major Kapela Ntoya, currently serves as principal of The Salvation Army Leadership Training College in Zimbabwe.



In the Zone! ... Stuff to Make 'n' Bake

by Cheryl Tinker

Packed with recipes, crafts, activities and puzzles, *In the Zone* will keep kids busy for hours. Fun for children and a great resource for parents and youth leaders, this book offers lots of awesome ideas for busy teachers to make their classes an unforgettable experience.



For these and other great products contact The Salvation Army Christian Book and Supply Centres or purchase online at SalvationArmy.ca/store

Have Your Say

We want to know what *you* think!

It's been three years since we launched Salvationist magazine and we're interested in your feedback. Complete the following survey and return it to us by May 15 or [complete it online at Salvationist.ca/survey](http://salvationist.ca/survey) and you could win an iPod Nano. Survey results will be reviewed by our editorial team over the summer months and will help us improve our magazines to better suit your needs.

1. Age group

- ☐ Under 20 ☐ 50-59
☐ 20-29 ☐ 60-69
☐ 30-39 ☐ 70+
☐ 40-49

2. Gender

- ☐ Male ☐ Female

3. Corps/church/ministry unit:

Win an iPod Nano!



4. What magazines other than *Salvationist* and *Faith & Friends* do you subscribe to or regularly read?

5. What do you see as the main purposes of *Salvationist*? (check all that apply)

- ☐ News and information
☐ Inspiration/motivation
☐ Building community
☐ Mission resource
☐ Evangelism
☐ Other (please specify)

6. How many issues of *Salvationist* do you typically read in the course of a year?

- ☐ 0-4 ☐ 5-8 ☐ 9-12

7. How do you receive your copy of *Salvationist*?

- ☐ Corps display table
☐ From an usher
☐ From a friend or family member
☐ Personal subscription
☐ I read it online
☐ Other (please specify)

8. What do you do with *Salvationist* after you read it?

- ☐ Pass it on to a friend or family member
☐ Put it back on corps display table
☐ File it/keep it for library
☐ Recycle it

9. Which sections of *Salvationist* do you currently read? (check all that apply)

- ☐ Feature Articles (monthly theme)
☐ Ministry Profiles
☐ Around the Territory (news and events)

- ☐ Did You Know?
☐ Celebrate Community (enrolments, recognition, tribute)
☐ Gazette/Calendar
☐ Just Between Us (family column)
☐ Wildfire (youth ministry)
☐ Talking It Over (ethics debates)
☐ Couple Care (relationship advice)
☐ Officer Insight (officer testimonies)
☐ My Perspective (personal commentary)
☐ Personal Reflections (TC's column)
☐ Resources
☐ Book Review
☐ PrayerZone

10. What topics would you like to see in future issues of *Salvationist*? (check all that apply)

- ☐ Music ☐ World news
☐ Health ☐ Personal finance
☐ Technology ☐ Bible study/devotional
☐ Cultural trends ☐ Community interest
☐ Social justice ☐ Relationships/family
☐ Sports ☐ Humour
☐ Other (please specify)

11. What do you enjoy most about *Salvationist*?

12. What concerns do you have with *Salvationist*?

13. Do you like the idea of having *Faith & Friends* included in each issue of *Salvationist*?

☐ Yes. Why? _____

☐ No. Why? _____

14. Is there anything else the editorial department can do to meet your needs?

Please cut out this page and return it to: Readers' Survey, The Salvation Army Editorial Department, 2 Overlea Blvd, Toronto ON M4H 1P4. It can also be faxed to 416-422-6120 or completed online at Salvationist.ca/survey.

*To enter our competition for an iPod Nano, don't forget to include your name and address. Winner will be selected at random. One entry per person. Watch for the results of this survey in a future issue of *Salvationist*.*



April 1-4

Focus on Lent:

Journey with Jesus to Jerusalem

- 1 Meditate on Matthew 20:17-19
- 2 Meditate on Mathew 20:20-28
- 3 Meditate on John 11:45-53
- 4 Meditate on John 12:1-8

April 5-12

Focus on Holy Week:

Journey with Jesus to Calvary—and beyond

- 5 Meditate on Matthew 21:1-11
- 6 Meditate on John 12:20-33
- 7 Meditate on Luke 22:1-6
- 8 Meditate on Luke 22:7-16
- 9 Meditate on John 18:1-11
- 10 Meditate on Isaiah 52:13-53:12
- 11 Meditate on Matthew 27:62-66
- 12 Meditate on John 20:19-22

April 13-18

Focus on Our Core Values:

Relevance—"We seek to understand and meet the needs of people in our communities"

- 13 Pray that Salvationists across the territory will be courageous in seeking to identify unmet needs

in their communities

- 14 Pray for insight into the changing needs that come from the shifting demographics in many of our communities
- 15 Ask the Lord to grant wisdom to those responsible for developing new initiatives and methods for addressing the needs of their communities
- 16 Ask God to raise up people who will, with competence and compassion, implement these initiatives and for the resources they will need to be effective
- 17 Pray that all our efforts to meet human need will be lived out in the spirit of Jesus and to the glory of God
- 18 Pray that, through the Army's witness and mission, the reality of God's being and the relevance of God's Word will be more readily understood by those who are struggling to sense God's presence

April 19-25

Focus on Newfoundland and Labrador West Division



Throughout the territory, The Salvation Army is grateful for the many volunteers who help make its ministry a success

- 19 God is preparing people for officership. Pray that, as the Holy Spirit speaks to them, they will be convinced of God's call and be willing to say, "Yes"
- 20 Pray for the emphasis on discipleship/soldiership training, remembering both leaders and participants. Pray that individuals will become stronger in faith, holiness and witness
- 21 Pray for all young people. Pray that youth leaders will be people of purity, love and vision
- 22 Pray for leadership development. Pray that those who have been gifted by the Holy Spirit to lead will have a sense of their calling and be eager to take advantage of opportunities for personal development
- 23 Pray for smaller corps, their sustainability, and those involved in local leadership. Pray that divisional leaders will know God's wisdom for the future
- 24 Pray for the health and well-being of officers and their children. Pray that their homes may be havens of spiritual rest and growth
- 25 Pray for divisional leaders and all who are involved in ministry at

DHQ. Pray that their work may be blessed by God

April 26-30

Focus on Volunteers

- 26 Pray that God will continue to bless individuals who volunteer with The Salvation Army, giving them hearts of compassion and strength to continue
- 27 Pray that God will bless divisional volunteer services secretaries, providing wisdom and resources as they give leadership
- 28 Pray that God will bless volunteer co-ordinators at various ministry units, that they may have a vision for new opportunities for volunteers
- 29 Pray that God will bless corporate volunteers who give of their time, contributing to team morale and giving hope in their communities by investing their energy, time and resources in the work of the Army
- 30 Pray that God will inspire individuals not yet part of our volunteer force, that they may see the potential for them to make a meaningful contribution in their own communities

WHY AREN'T YOU WEEPING?

A SOCIAL JUSTICE CONFERENCE

NOVEMBER 13-15 2009

peace through prevention

Jackson's Point Conference Centre

For more information, contact your local corps officer or executive director

www.Salvationist.ca/weeping2009

Sponsored by the Program Department, supported by Women's Ministries and the Territorial Abuse Advisor

Join Majors Woody and Sharon Hale October 19 – November 1 14 Days of Exciting Pilgrimage in the Holy Land and Egypt

Israel: Major holy places; evening cruise on Sea of Galilee; renewal of marriage vows in Cana; Tiberias, Jerusalem and Dead Sea

Egypt: Pyramids with sound and light show; the Sphinx; Egyptian museum; bazaar; evening dinner cruise on the River Nile

*Read information and amazing testimonies of the
2007 and 2008 tours at creativeventures.ca*

E-mail: wshale@sympatico.ca; phone: 905-440-4378;
write: 138 Huntington Cres, Courtice ON L1E 3C5

SALVATIONIST.CA

An essential website for Salvationists in Canada and Bermuda. Join the online conversation

Feature Articles discuss key Christian themes and Army ministries

News Headlines provide updates on what's happening around the territory

Faith & Friends stories motivate and encourage

Blog Columns showcase the reflections of Army columnists

Leadership & Critical Thought equips Christian leaders to seize ministry opportunities

Media Centre highlights Salvation Army audio and video materials

International News keeps Salvationists connected to the worldwide work of the Army

The screenshot shows the homepage of **SALVATIONIST.CA**, titled "The Voice of The Salvation Army in Canada and Bermuda". The top navigation bar includes links for Home, About Us, Departments, Action & Support, Human Resources, Editorial, and Archives, along with a search bar. A prominent banner at the top right encourages visitors to "Help Raise \$2.2 Million" for the "Partners in Mission Appeal".

The main content area is organized into several columns and sections:

- Featured Content:** A large photo essay titled "Tanzania: A People of Promise" showing children in a rural setting.
- NEWS HEADLINES:** A list of recent news items, including "Giving Teens a Place to Go in White Rock, B.C.", "Human Trafficking to Increase for 2010 Games", and "Salvationist.ca is Looking for Writers".
- BLOG COLUMNS:** A section featuring articles by columnists, such as "A Pilgrim, Not a Tourist" and "Miracles".
- FAITH & FRIENDS:** A section with stories like "The Sole Man" and "Tom Cruise Versus Hitler".
- LEADERSHIP & CRITICAL THOUGHT:** A section with articles like "Invisible Leaders" and "Renewing Our Approach to Preaching".
- INTERNATIONAL NEWS:** A section with news items like "Salvation Army Teams Respond to Floods in Indonesia" and "Salvation Army Responds to Australia Bushfire".
- MEDIA CENTRE:** A section featuring video content, including "Video: Commissioner Francis Supports Partners in Mission" and "Video: Introduction to Partners in Mission".
- NEWS & UPDATES:** A section with a sign-up form for email updates and a video player featuring Major Gillian Brown.
- Our Leaders:** A section highlighting the Commissioners William & Marilyn Francis.
- Child Sponsorship:** A section promoting the "Why Aren't You Weeping?" social justice conference.
- RECENT POSTS:** A list of recent blog posts, including "A Pilgrim, Not a Tourist" and "Invisible Leaders".
- RECENT COMMENTS:** A list of recent comments on the website.

For address changes or subscription information contact (416) 422-6112 or circulation@can.salvationarmy.org. Allow 4-6 weeks for changes.